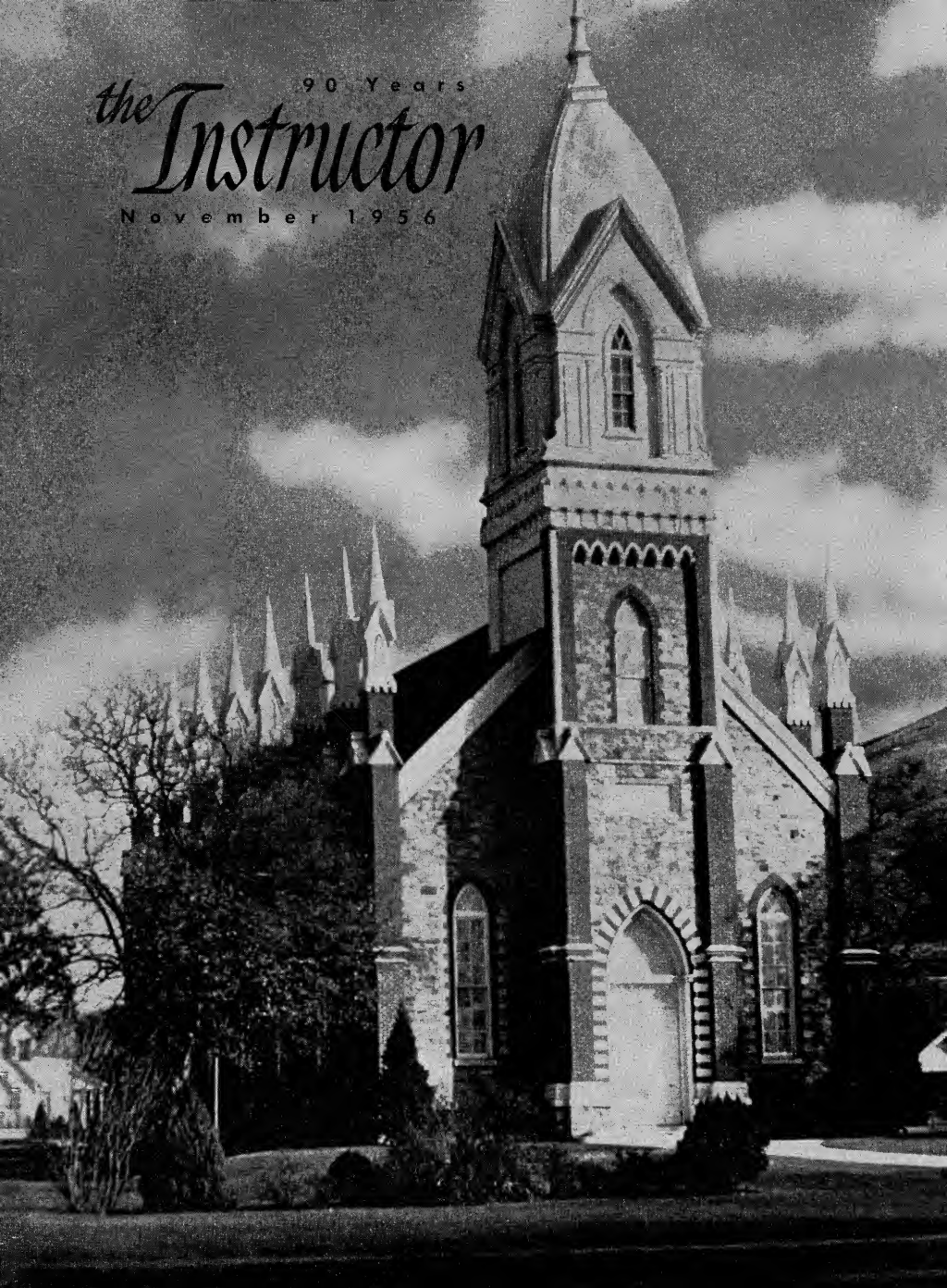


90 Years
the Instructor

November 1956

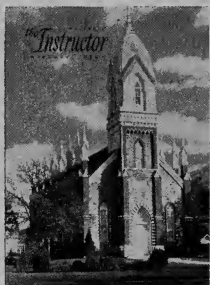


the Instructor

NOVEMBER, 1956

Volume 91, Number 11

Devoted to teaching the Restored Gospel in the classroom and home.



OUR COVER

AS thousands of tourists know, northern Utah possesses one of the most distinctive "nesting-houses" of the Church. Its official name is the Brigham City Tabernacle. According to a recent issue of *The Salt Lake Tribune*, it is one of the most photographed buildings in the West. The Church Section of the *Deseret News and Telegram*, states that this year approximately 32,000 tourists have visited the building, talked with the volunteer guides, enjoyed the organ recitals, and have gone away with tracts, copies of the Book of Mormon, and a new appreciation of the Church and its people.

By day and by night, this beautiful building is a landmark long to be remembered. (The original tabernacle was started in 1876 and completed during 1881. It was destroyed by fire Feb. 9, 1896.) Erected Sept. 9, 1896, and dedicated Mar. 21, 1897, the present edifice is tangible evidence that the settlers of Brigham City learned well the lesson that through cooperative effort there can come glorious achievement.

The photo on our cover was taken by Glenn E. Casey.

—Kenneth S. Bennion.

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Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City 16, Utah. Published the first of every month at Salt Lake City, Utah. Subscription price, \$2.50 a year, in advance, single copy, 25 cents. Entered at the Post Office, Salt Lake City, as second class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1956, by the Deseret Sunday School Union Board. All Rights Reserved. The *Instructor* is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return. Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

YOU'LL WANT TO READ . . .

- John Ringling of circus fame built a special art gallery adjacent to his home and has 500 of the best paintings, including Peter Paul Rubens' "The Departure of Lot and His Family from Sodom." Read Ramona W. Cannon's article about this month's center-spread colored pictures, page 336.
- "One thing about President Heber J. Grant, you know exactly what he's going to say," said one. "Maybe so," came the reply, "but you never see anyone going to sleep while he's saying it!" Read "He Loved a Challenge" by Thomas Grant Judd, page 324.
- The frosts of life bring out your real color just as autumn's frosts give each tree a golden crown. Read "God's Court of Honor," page 335.

Faith and Freedom—

Two Guiding Principles of the Pilgrims

THANKSGIVING Day is a religious festival in the United States celebrated in New England from the time of the first settlement by the Pilgrims.

The term "Pilgrim" is applied here in America to those who first settled at Plymouth, Mass., in the month of December, 1620. The Pilgrims who landed on that bleak New England shore at Cape Cod were Separatists. They were not the Puritans—the Puritans settled in Massachusetts, but the Separatists, whom we designate now as Pilgrims, settled at Plymouth.

Thanksgiving Day originated one year later—1621—when William Bradford, who served so long and faithfully as governor of the Massachusetts Colony, appointed the day for public praise and prayer after the first harvest. This is what one account gives of that first thanksgiving:

"In the Fall of 1621 the first harvest of the colonists was gathered. The 'corn' yielded well, and the 'barley' was 'indifferently good,' but the peas were a failure, owing to drought and late sowing. Encouraged with the harvest of their fruits, but needing more eatables for feasting, the leaders sent four huntsmen for food of the forest, and at their return, 'after a special manner,' the Pilgrims rejoiced together, feasting King Massasoit and ninety men for three days, and partaking of venison, wild turkeys, water fowl, and other delicacies for which New England was then famous."

That was 335 years ago!

As we read the history of the New England fathers, we cannot help but be impressed with their many sterling virtues. I wish to express gratitude for their strength of character and for the attributes of true greatness which they exemplified. *First*, they chose the right with invincible resolution. *Second*, they resisted the sorest temptations from within and from without. *Third*, they bore the heaviest burdens cheerfully. *Fourth*, they were most fearless under menace and frowns. *Fifth*, their reliance upon God and truth was most unflinching. These traits, says Channing, are the marks of true greatness.

Two of Their Virtues

I am going to emphasize only two of their virtues—two of their guiding principles—*faith* and *love of freedom*. "They did not seek to place a crown upon the head of any man; for on the Mayflower all men were kings in their own souls. The Pilgrims came seeking religious and political freedom."

Faith in God

The first Thanksgiving was but a formal manifestation of the spirit of praise and thanksgiving that actuated the hearts of the Pilgrims during that first depressing winter. This is illustrated in the concluding part of Governor Bradford's account of the Mayflower's

PRESIDENT McKAY

We should have in our hearts a deep gratitude for their service.



arrival: "May not and should not the children of these fathers rightly say our fathers were Englishmen which came over this great ocean, and were ready to perish in this settlement before they cried unto the Lord, and he heard their voice, and he looked upon their adversity."

Faith in God was real to them—not just a mere essence!

In this connection I should like to bring your attention to a paragraph or two of the first official proclamation of a Thanksgiving Day in this country. It was signed by George Washington on Oct. 3, 1789. Note, too, how that element of divine faith is emphasized:

"Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor. And whereas both Houses of Congress have, by their joint Committee, requested me to recommend to the People of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.

"Now, therefore I do recommend and assign Thursday, the 26th day of November next, to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all good that was, that is, or that will be. That we may then all unite in rendering unto Him our sincere and humble thanks, for His kind care and protection of the People of this country."

Lehi's Admonition

The Lord has told us that the perpetuation of this great country depends upon that principle of faith exemplified by the Pilgrims. Lehi in the Book of Mormon tells us that if the inhabitants of America will keep His commandments "... they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

"But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do

all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold the judgments of him that is just shall rest upon them.” (2 *Nephi* 1:9, 10.)

So the perpetuity of this land and nation depends upon faith. Any power or any influence that will destroy directly or indirectly this principle of faith in God is an enemy to the Constitution of the United States.

Love of Freedom

The Pilgrims came across the ocean to get away from the dictates of the tyrant. That is why they left their homes in England and went to Holland to find refuge so that they could worship as their conscience dictated.

I think it was Charles Dickens who, referring to James I, called him “the greatest pedant that ever sat upon the English throne. Arbitrary, capricious, tyrannical, and unprincipled, he trampled upon the most solemn oaths, and seemed never better pleased than when torturing or anathematizing the victims of his vengeance.”

“Conform . . . or Else”

At Kampton Court Conference, at the close of the second day, speaking of the Puritans, the king, said: “I shall make them conform themselves, or I will harry them out of the land, or else do worse.”

Finally a proclamation was issued (July 16, 1604) ordering the Puritan clergy to conform before the last of November or to dispose of themselves and families in some other way, as “unfit for their obstinacy and contempt to occupy places.”

We are grateful that when those men in England received this word rather than conform and limit their consciences, they decided to leave the country. The “Separatists,” or Pilgrims, waited awhile, and finally one group under a man by the name of Robinson took a boat to Holland where they might worship free of this autocracy. The others who remained were harried and persecuted, and finally they, too, after much suffering and difficulty, decided to leave because they could not stand the persecution any longer.

Read the sad story of their attempt to leave the country, how the man who promised to have the vessel ready for them saw soldiers or emissaries of the king

approaching and pulled out with the men on board and the women left to suffer the consequences. Read of the terrible storm they encountered as they went to Holland to seek their freedom.

These brave people broke every link in the chain that bound them to their homes beyond the seas. They gave their last ounce of devotion to the new world—they gave their all in life and in death. We should have in our hearts a deep gratitude for the integrity, fortitude, faith and divinely inspired courage of that gallant group. May we ever cherish their memory, their glorious deeds and service!

Many Willing to Die for Freedom

There are thousands, hundreds of thousands, perhaps millions of men in the world today under autocratic forms of government who would be willing to die to obtain the freedom which we enjoy; and there are men in the world today who are just as arbitrary, just as bitter and wicked in denying men their freedom as did James I in his time.

I should like to express gratitude this Thanksgiving season for this great country, for the Constitution of the United States which grants to each individual liberty, freedom to think and to speak and to act as he pleases, just so long as each gives to the other man that same privilege. I am thankful for this country which has given more persons opportunity to raise themselves under an individualistic, capitalistic, free enterprise system from menial to commanding positions than any other nation in the world, past or present. I am grateful that this country guarantees to each and all, native and foreign, free speech, free pen, freedom of religion and trial by jury.

This Thanksgiving let us think of that and of what this country means to us and to our children.

I am most grateful for a noble parentage and a worthy name; for an abiding faith in a Supreme Being and in the divinity of the Gospel of Jesus Christ; for ability, though limited, and opportunities so ample, to enjoy the gifts of God as manifest in nature; for affectionate family relationships—loved ones and loyal friends; for opportunities to render helpful service in the Church of Jesus Christ; and, above all, for the knowledge that a kind and loving Father will give helpful guidance to all who seek him in sincerity.

For these and many other blessings, my heart is full of gratitude.

DIRECT WIRE

Waiting in a steamship office to be interviewed for a job as wireless operator, a group of applicants filled the room with such a buzz of conversation that they were oblivious to the dots and dashes which began coming over a loud-speaker. About that time another man entered and sat down quietly by himself. Suddenly he snapped to attention, walked into the private office, came out smiling.

“Say,” one of the group called out, “how’d you get in ahead of us? We were here first.”

“One of you would have got the job,” he replied, “if you’d listened to the message from the loud-speaker.”

“What message?” they asked in surprise.

“Why, the code,” the stranger answered. “It said: The man I need must always be on the alert. The first man who gets this message and comes directly into my private office will be placed on one of my ships as operator.”

—Walter C. Mello,
from *Getting the Most Out of Life*, page 18.

OF ALL YOU WEAR

Of all the things you wear, your expression is the most important. The next time you catch a glimpse of yourself in a store window or a counter mirror, skip the glance at your hat angle and check up on the expression just below. Then decide if it isn’t worth a little time and effort to exchange that look of grim determination for something a little more appealing.

—Janet Lane,
from *Reader’s Digest*.

Beauty

Is More than Skin Deep!



In another's eyes, the most beautiful face and figure can become wearisome unless they are sparked by inner, mental grace.

By Ramona W. Cannon

A Cuban mother and her daughter were traveling. After a warm day of touring, the mother sat waiting for Pia to appear for dinner and an evening out. At last she raised two fingers and said in a patient voice to her tour-neighbor, "Two hours she has been getting ready."

Then Pia appeared, a breath-taking vision of loveliness, dark eyes accentuated by just enough make-up, fair skin a blush-rose tint that looked enviably natural — but wasn't, black hair sculptured flawlessly into imaginatively piquant waves. Her expression was sweet and her demeanor modest, one might add.

Coincidentally, within a month the tour-neighbor heard an American mother say of her daughter, "That Sue! She can take two hours getting ready for a party."

It seems as though civilization demands more and more attention to our physical beings and the processes of our material life. Food must be prepared and served *attractively*. Homes must be furnished to please the eye of an artist and to enhance the personal charms of the owners.

Don't Sacrifice the Spiritual

We cannot altogether decry these tendencies. Life is richer when lived

with refinement, beauty and charm. Still, we should consider with honesty whether, today, we are not sacrificing the spiritual demands of our natures to the physical. And we should remember which of the two will be of greater importance to us in the long eternity ahead, for which we are preparing ourselves here.

What modern young girl spends two hours a day on her soul? Yet the soul requires as much care to be beautiful as does the body. And it in turn lends its own beauty to the human countenance. "Beauty is a reflection of what you are inside yourself."

The most beautiful figure and face can become wearisome to the spectator unless they are sparked by an inner grace of mind and beauty of soul. On the other hand, many persons not gifted with physical beauty have left the mark of their beauty of spirit on their own and succeeding generations, such as Socrates and Dr. Samuel Johnson and Abraham Lincoln. Less notable ones have been pillars of strength in their communities and have reared happy, successful families, and their lives have abounded in friendships.

Maurice Maeterlinck, Belgian author, says some wise things about beauty and the soul in his *Treasure of the Humble*: "There needs but so little to encourage beauty in our soul; so little to awaken the slumbering angels. . . . Beauty is the only language of our soul. None other is known to it."

Maeterlinck believes, in accordance with the teachings of Jesus, that *love* is the means of developing beauty of soul. To love, in the great significance of that word means that

"little by little, the sense of ugliness is lost; that one's eyes are closed to all the littlenesses of life. . . ."

Influence of Beautiful Soul

This famous author also expresses in poetical language the influence that a beautiful soul wields over others. "For no tongue can tell the power (to affect others) of a soul that strives to live in an atmosphere of beauty, and is actively beautiful in itself. . . . If we could but probe to the root of things, it might well be discovered that it is by the strength of some souls that are beautiful that others are sustained in life."

He tells us also: "Nothing of beauty dies without having purified something."

Maeterlinck believes, too, that all experience can eventually be turned into something that adds to the soul's understanding and beauty. You, yourself, may have caused tears to flow, or may have been wrapped in ugliness engendered by others' actions toward you, but after years there will be underlying all this "something that is purer than thought; an indescribable, unnamable force that has nought in common with the forces of this world; a mysterious, inexhaustible spring of the other life. . . ."

So, let us try to cultivate inner beauty by love, repentance, forgiveness, gratitude, an understanding heart, a helping hand and a mind that thinks and reflects. Let us keep our hearts attuned to hear the angel voices all around us that want to help us to be beautiful — and happy.



A soul requires as much care to be beautiful as does the body. Ask your mirror if your appearance reflects a pleasing inner person; and when you see this poster, take time for a quick, personal inventory.

He Loved a Challenge

By Thomas Grant Judd

Editor's Note: Nov. 22 will be the centennial of the birth of President Heber J. Grant, seventh president of

the Church. THE INSTRUCTOR here presents a glimpse of this remarkable leader from one of his grandsons.

THE sum of what has been written about President Heber J. Grant, as well as the spoken recollections of those who knew him, totals a leader of men who entered into everything he did — whether it was religion, business, sports or penmanship — with determination and a zest which would not be denied.

Heber J. Grant was direct and forthright and uncomplicated. The size of his unbounded enthusiasm for life matched his physical stature. He loved a challenge. His favorite aphorism was, "That which we persist in doing becomes easy to do; not that the nature of the thing has changed, but that our power to do has increased."

He was a great storyteller. And whether the particular anecdote he was telling was to make a point at a Church General Conference or at a corporation board of directors meeting, it generally finished on a bright and whimsical note. And yet if he felt truth and right were being tampered with, he could be so stern and direct as to strike fear in the hearts of the wavering and the devious.

This zest, this earnestness with which he greeted every phase of life included the thousands of sermons he preached. He made no bones about the fact that he believed certain of his favorite stories were good enough to bear repeating. And repeat them he did, with as much enjoyment as if he and his audience were hearing them for the first time.

One of his daughters remembers sitting in a Church meeting as her father was introduced, and hearing the following conversation from a nearby couple:

"Well, one thing about President Grant, you know exactly what he's going to say," one declared.

"Maybe so," said the other, "but you never see anyone going to sleep while he's saying it!"

Since it was Heber J. Grant's lifelong habit to make his point with a personal story or an anecdote about others, the balance of this short sketch will make its point by recounting some of his favorites and the favorites of those who knew and loved him.

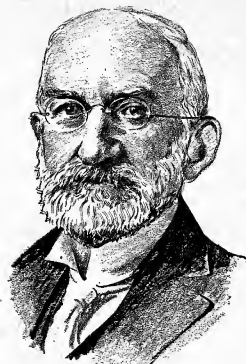
A Man of Faith

The great, moving force in Heber J. Grant's life was his relationships with his God and his Church. Like everything else he entered into, his religion was an earnest and vital part of day-to-day living. His beliefs were positive and strong, and he was proud to declare them with profoundest conviction and zeal. At the same time, he approached his religion with deep humility. Hear him as he recounts a moving experience when he was chosen to be an Apostle:

"It has never ceased to be a wonder to me that I do represent the Lord here upon the earth. My association from childhood with the remarkable and wonderful men that have preceded me, has made it almost overwhelming to think of being in the same class with them.

"The last words uttered by President Joseph F. Smith were to the effect that, when he shook hands with me — he died that night — 'The Lord bless you, my boy, the Lord bless you; you have got a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church, and never makes any mistake. The Lord bless you.'

"I have felt my own lack of ability. In fact, when I was called as one of the Apostles I arose to my feet to say it was beyond anything I was worthy of, and as I was rising the thought came to me, 'You know as you know that you live that John Taylor is a prophet of God, and to



PRESIDENT HEBER J. GRANT
He determined what was right, then did it.

decline this office when he had received a revelation is equivalent to repudiating the prophet.' I said, 'I will accept the office and do my best.' I remember that it was with difficulty that I took my seat without fainting."

President Grant believed that faith could bring miracles and sometimes became impatient with those who expected to gain the rewards of religion without faith. In 1888, he said this during an address:

"Men have said to me: 'If you know that you are engaged in the work of God explain it, so that we can know it as clearly as we know that two and two are four.' Now I may tell much of my experience and of the influence of the Holy Ghost . . . but this may not bring conviction to them. I may tell a man that I have the toothache, and he may say he does not believe it, but he cannot change my experience. So no man's denial can change my conviction that I have heard tongues spoken and interpretations of the gift of God and that I have seen the sick raised."

A Family Man

One of President Grant's daughters recalls a story which underlines his basic fairness even when it meant humbling himself before a child. This incident happened during Heber J. Grant's presidency of the British Mission. The daughter who recalls the story had picked up a swear word from one of her English playmates. She later repeated it with some force in the presence of her father. He administered the traditional punishment by washing

her mouth out with soap. That evening in the company of some friends President Grant recounted an experience he had with a violent anti-Mormon. He quoted some purple language the man had used on him. Whereupon his little girl stepped up to him and said "You swore. You should have your mouth washed out with soap."

"You are absolutely right," said her father. He excused himself, took the little girl by the hand and retired to the bathroom where she repeated the punishment he had given her earlier that day.

A Business Man

Heber J. Grant was a skilled and successful businessman. The religious principles which guided his personal life were the same principles that controlled his business life.

In 1938, on his 82nd birthday, his associates and friends in Utah from every walk of life and from every religious faith gathered to pay him tribute. The tribute paid him at that time seems particularly fitting as a conclusion to this observance

of Heber J. Grant's 100th birthday anniversary:

"This man is great; not because he has been spared the hardships of life, but because he has overcome them. Providence gave him strength, not ease; courage, not protection; faith, not a favored lot; integrity, not freedom from temptation. He has buried the beloved companions of his youth, and has seen death take his only sons in childhood, while none are left to carry on his name, and yet there has been found no bitterness in his heart, but only faith in God and in His ability to bring ultimate good from all things. He has seen ambitions swept aside and business ventures crushed, but was never found without courage to carry on. He has seen personal wealth change to staggering debt overnight, but yet has refused the legal protection of bankruptcy, preferring to work through years of deprivation, and his family with him, to pay off every dollar of obligation.

"Save only Brigham Young, perhaps no man has organized more industries and economic enterprises

in the inland West than Heber J. Grant. His name appears upon the officers' and directors' rosters of banks, railroads, insurance companies, implement houses, mercantile institutions, and manufacturing enterprises — not only because he is the leader of a world-wide people — but because he has always stood with and for industry, economic integrity and individual security. More than any other living man, he symbolizes growth in the West from the old to the new. . . .

"The life of the man we honor, he himself has built upon the bedrock of correct principles — undeviating devotion to his religious convictions; unflinching faith in a Supreme Being who is the Father of mankind; generosity and brotherly kindness; industry, persistence, loyalty; financial, political and moral integrity — and these he has pursued in times of convenience and in time of inconvenience. Concerning these foundation principles he has not asked what is expedient. He has asked only what is right, and, having determined it, straightway he has done it."

Their Talents Were Shared

EVENTS have necessitated the release of A. Hamer Reiser and Inez Witbeck from the Deseret Sunday School Union general board. Each has served on the board for more than 30 years.

* * *

A. HAMER REISER

THE general board service of one of the Sunday School stalwarts of this century has ended with the release of A.



Hamer Reiser. He was released Aug. 28 because of his recent call to serve as president of Sugar House Stake in Salt Lake City.

Brother Reiser has served on the general board for nearly 32 years — one of the longest tenures since the board was organized in 1867. He has served as general and executive secretary for 21 years (1921-42) and as a member of the general superintendency for nine years (1943-52). He was sustained a member of the

general board in 1925. In 1952 he was called to preside over the British Mission of the Church.

Brother Reiser has written many Sunday School manuals and *Instructor* features. For several years he was chairman of *The Instructor* committee. He has been a powerful force in instituting many Sunday School practices and procedures in operation today. He has traveled widely for the Sunday School cause, leaving friends wherever his labors called him.

A widow's son, he was the eldest son of eight children. He and Sister Reiser, the former Elizabeth Baxter, have nine children — an outstanding family.

In wishing President Reiser well in his new, high calling, Sunday School workers everywhere will no doubt echo a hearty and heartfelt: "Thank you!"

—Wendell J. Ashton.

* * *

INEZ WITBECK

AN artist using her talents generously in the development of the Kingdom of God, without thought



of self at any time — this was Inez Olive Witbeck.

She was released from the service of the general Sunday School board Aug. 28 after more than 30 years of service. We express to her family our appreciation

and gratitude for the richness of her contributions, for her dependability, for her superior leadership, for the depth of her understanding, for the love that she had shown to all those who were privileged to know her, for her willingness to serve wherever and whenever she was called by those in authority.

In all these more than 30 years, Sister Witbeck's standards had been high and her performance superb. She truly exemplified the teachings of our Savior which are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the

(Concluded on page 338.)

Jesus, Himself, passed the test of the most bitter persecution, and then sealed this testimony by giving up his life.

The Eighth Beatitude*

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

—Matthew 5:10-12.

THE greatest discourse ever delivered began with eight blessings. They are promises to those who develop certain great character qualities. These blessings are commonly called the Beatitudes, or the eight "beautiful attitudes." The last one given, as if to emphasize its importance, is a "double" blessing given to those who stick to their principles in spite of criticism or persecution.

One of the Greatest Desires

One of the greatest desires of the human heart is to be appreciated and well spoken of, and it is therefore sometimes very difficult to bear persecution or ridicule, even "for righteousness' sake." It is so easy in the face of opposition to hide our convictions and go along with the crowd. It is interesting to think of all the harm that has come into the lives of people because they followed the line of least resistance. It is no wonder, therefore, that Jesus reserved the final blessing, the double blessing, for those who have the stamina to fight for the right, even against great odds.

God is trying to help us build a character, worthy to live in the Creator's presence. He wants a

strong and tested people. Life itself is intended partly as a period of testing, wherein the wheat is separated from the tares. A very important part of the test is whether or not we will stand for the right in the face of wrong. Jesus Himself passed the test of the most bitter persecution, and then sealed this testimony by giving up his life. Mere goodness is not enough.

We Also Need Strength

To be worthy to live in the celestial kingdom, we need a character which no temptation can weaken, and no opposition can imperil. The ability to stand up against "persecution for righteousness' sake" is one of the tests of moral strength. This strength is evidenced by what we can "stand up under."

Jack Dempsey once said that there are two things necessary for success. One is the ability "to give a big punch" and the other is the ability "to take a big punch." In Dempsey's early history, he fought under a contract where he received \$2 for each fight he won; nothing for those he lost. Dempsey said he was knocked down many times in those days. Sometimes he wanted to stay down so he would not get hit again.

In one fight, Dempsey was knocked down 11 times. Each time he got up, and finally won the fight.

Just think what would happen in our lives if each of us had as strong a desire to get into the celestial kingdom as Dempsey had to win a \$2 prize fight. Opposition, persecution or ridicule would then not be so very important as long as we knew we were right. Certainly it would not send us scurrying to join the crowd, merely to get our

convictions out of sight. In the Church, as elsewhere, we need the ability to absorb some of the punches of opposition without too much faltering.

I have talked with a great many people who are inactive in the Church. I have never yet found one whose inactivity was brought about because he did not believe the doctrine of the Church. But in almost every case he is inactive because he could not stand up under some little offense or criticism, real or imagined. Or he may have dropped his activity in the Church because he did not want the criticism of unbelieving or uncomplying friends. That is, he gave up his activity in the Church because he couldn't "take the punch" even "for righteousness' sake."

"Rejoice and Be Exceeding Glad"

But Jesus gave this beautiful blessing, especially to those who have righteous convictions, and courage to put the convictions in force. He said, "Rejoice and be exceeding glad; for great is your reward in heaven."

But there is also a reward here. For the characteristics of human personality that we most admire grow best in a soil with a strong mixture of opposition. For "he who knows no hardship will know no hardihood; he who faces no difficulty will develop no courage; he who has no struggle will have no triumph." Opposition tends to sharpen the wits; it inspires a hunger in the mind; criticism crystalizes conviction. Conviction carries its own blessing of strength, just as the

BY ELDER STERLING W. SILL

Assistant to the Council of the Twelve



ELDER STERLING W. SILL

We need the ability to absorb some punches of the opposition. . . .

gnarled oak, straining in the wind, sends down its strongest roots on the windward side.

If we choose, we may pray that God will give us peace and luxury and ease, and that all men will speak well of us. But God gave His own Son a cross, under which He stood firm and steadfast. How inspiring it is to see someone with the courage of his convictions.

She Chose Fire above Freedom

While the fires were being lighted around the stake at which the 19-year-old French peasant maid, Joan of Arc, was to be burned alive, she was given a chance to save her life by denying what she believed. In choosing the fire above her freedom, she said: "The world can use these words. I know this now. Every man gives his life for what he believes. Every woman gives her life for what she believes. Sometimes people believe in little or nothing, yet they give their lives to that little or nothing. One life is all we have, and we live it as we believe in living and then it's gone. But to surrender what you are, and live without belief, is more terrible than dying — even more terrible than dying young."

Those who follow Jesus do not ask for "an easy religion." But rather, an opportunity to qualify for His thrilling benediction, "Rejoice and be exceeding glad: for great is your reward in heaven."

A prominent insurance executive in Salt Lake City, Utah, Sterling W. Sill since April 6, 1954, also has been an assistant to the Council of Twelve Apostles of the LDS Church.

Throughout his life, Elder Sill has been active in the Church. He accepted a call to serve in the Southern States Mission in 1924, has been a scoutmaster for nine years, a member of the North Davis (Utah) Stake high council, Garden Park Ward (Salt Lake City) bishop, Bonneville Stake (Salt Lake City) high councilman and member of the Deseret Sunday School Union general board.

He was educated in the Davis County (Utah) public schools, Utah State Agricultural College in Logan and University of Utah in Salt Lake City. He taught school in Davis County for two years before he entered the insurance field in 1927. For the past 23 years, he has been

manager of the Salt Lake office of the New York Life Insurance Co. and since 1941 has been inspector of agencies.

Elder Sill has been president of the Salt Lake Exchange Club and also of the Salt Lake Association of Life Underwriters. From 1940 to 1951 he was a member of the University of Utah board of regents and was chairman the last four years. The university awarded him an honorary doctor of laws degree in June, 1953, and the following March named a new building the Sterling W. Sill Home Living Center in recognition of his unstinted efforts that brought the center into realization.

Born March 31, 1903, in Layton, Utah, Elder Sill was a son of Joseph A. and Marietta Welling Sill. He married Doris Mary Thornley Sept. 4, 1929, in the Salt Lake LDS Temple and they have three children.

*This is the final article of a series on the Beatitudes by the Patriarch to the Church and Assistants to the Council of the Twelve written especially for *THE INSTRUCTOR*.



We are all missionaries whether we like it or not; therefore, our actions must always convey true impressions when and . . .

As Others See Us

By General Superintendent George R. Hill

*"O wad some power the giftie gie us
To see oursel's as ithers see us!
It wad frae monie a blunder free us,
And foolish notion."¹*

WE are all "our brothers' keepers." As members of a church dedicated to carry the Gospel of Jesus Christ to all of our neighbors near and far, the responsibility is ours, whether specifically called as missionaries or not, to so live and conduct ourselves "that others seeing our good works will go and do likewise."

A film has been prepared for use at the 1957 Sunday School Convention with the title, "As Others See Us." This very intriguing film is beamed at effective Sunday School work. It is hoped, after the conventions are over, you will all have the opportunity to see it.

When the Tabernacle Choir made the concert tour of Europe last year a wonderful opportunity for the people of Europe to see us as we are, was afforded. From the time that the choir landed in the land of Bobbie Burns, they were acclaimed alike for the magnificence of their choral rendition and for the way

¹Robert Burns, "To a Louse," *The Standard Book of British and American Verse*, page 226.

they lived. Friendly Gospel standards of living so impressed people that thousands were attracted because of their exemplary conduct. "The best missionary work of all time" was expressed many times.

Contrast this with what happened at a Melchizedek Priesthood softball game in the softball tournament recently conducted in one of our stakes. Spectators came from far and wide to witness the tournament. Stake missionaries had invited investigators to see the tournament, to hear the prayer that preceded the game, and to witness the brotherly affection manifested one toward another. Among those who came was a Catholic investigator.

All went well till one team started to forge ahead. Then the other team started on the brother who was umpire, with catcalls and accusations that he was favoring the winning team. The other team began the same actions to try and bolster their lead. Quorum officers and group leaders as well as players started running onto the field disputing every decision.

"This is the worst example of sportsmanship I've ever seen," said the Catholic investigator as he got up to leave.

How often the golden rule is forgotten in financial transactions! Some seem to take to heart David Harum's slogan "Do unto the other fellow what he'd like to do to you, but do it first!"

Sick people, for this example cancer patients, are occasionally lured into pouring their life's savings into worthless, dangerous and expensive cure-alls by shysters who would do anything for money.

Recently President David O. McKay, as editor of *The Instructor*, received a letter from the Food and Drug Administration of the United States Government, urging him to "disseminate by every possible means" the following warning:

CANCER WARNING

"The Food and Drug Administration has issued a public warning that the Hoxsey treatment for internal cancer distributed by the Hoxsey Cancer Clinics at Dallas, Tex., and Portage, Pa., is worthless and may be dangerous to those who rely upon it instead of obtaining competent medical treatment. All persons who may be considering the Hoxsey treatment are advised to secure a copy of the warning notice.

Write to:

Food and Drug Administration
Washington 25, D. C.

"This warning is an official notice of the U. S. Government."

Contrast the *need* for such a warning with the loving care of the Master for His precious children. "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18:16.)

Contrast this with His parable of the prayers of the Pharisee. "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Luke 18:11); or the publican who "smote upon his breast, saying, God be merciful to me a sinner." (Luke 18:13.)

As others see us! Yes, we are all missionaries whether we like it or not. "What you do rings so loudly in my ears, I cannot hear what you say," is an oft quoted maxim.

The happiness of others hangs in the balance when a youth is pulled by two forces: the one in headlong impetuosity without time to think and without fear of consequences; the other force, a sense of honor, his friends, home, good books, great music, church and prayer.



Before a prayer, the business college girls enjoyed a hymn.

Away from Home

By Kenneth S. Bennion

GREENER pastures . . . larger cities . . . the "far country" . . . these have always held out inviting promises to youth. There was a time when only young men set out to seek their fortunes — or fame or glory and the thrill of new adventures — across the horizon.

But now, many young women, too, leave their homes for the advantages — real or fancied — of other cities and other lands.

One of the most dangerous periods in a young person's life is the time when he or she leaves the security and the steady influences of the home and the home neighborhood, and enters a new world, wherever it may be. Too often there is not enough carry-over from the old to the new situation. Furthermore, there are loneliness, homesickness and discouragement — with temptation always beckoning. . . .

That is why any good influence that helps to bridge the gap can be very precious to young people. These influences include letters, telegrams and telephone calls, the habits, customs and the teachings of earlier years. Of special value is anything that recalls the routines and activities of the old home. Here is a classic example:

In Washington, D. C., the home of Brother and Sister Edgar B. Brossard has been a "home away from home" to literally thousands of

members of the Church who have been working, studying, serving in the armed forces or visiting in that area.

One Sunday evening a large group of young people were there for an informal gathering. As they prepared to leave, Sister Brossard said: "You folks are so far from your homes, I think it would be a good idea if we all gathered 'round the table, like a big family, and had family prayer."

By the time the prayer was over, the tears and lumps in the throats were all mixed up, and the parents — when they read the letters that were written home that night — were profoundly grateful that their children had come, even for one hour, under the influence of this home away from home.

Recently Sister Brossard wrote to *The Instructor*, saying: "Where we have a group of girls living together as we do at 'Adams Mill Road Apartment,' they organize themselves like a family, with family prayers, a night for ward teachers, home evening, etc. This is a good example of how girls can live together as a family away from home. Not long ago they demonstrated in a ward meeting a 'home evening' as they conduct it. The program included scripture reading, discussion of 'house' problems and business, songs and the serving of refreshments.

There are ten girls in this group, seven of whom are on stake missions."

Sister Brossard goes on to report that the young people who live alone present the most difficult problem. She suggests that families and people living in groups in the neighborhood might invite the "alone" people to join with them in their home evenings.

In Salt Lake City there are hopeful indications of a growing return to the influences of home. At the Manor Heights Apartment, a home for out-of-town girls, regular home evenings are held every other Monday. Here is a sample program of such an evening:

- Prayer
- Scripture reading
- Colored slides of the coronation, presented by a woman who visited England at that time.
- Games and social activities
- Refreshments

Girls at the LDS Business College Dormitory meet once a month. At a recent meeting, more than 30 young women, with the dorm "Mom and Dad," Brother and Sister Robert Parker, met with David O. MacKay, III, first counselor of the South Eighteenth Ward bishopric. The group sang a hymn and one member offered the prayer. Brother MacKay gave a short talk and led a discussion. At the end of the meeting refreshments were served.

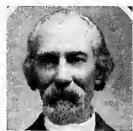
Reports come that other groups — at the Brigham Young University, on other school campuses, and in homes and apartments in many cities across America, in the Islands, and in other lands — are keeping alive the spirit of the home evening. It is to be hoped that these activities will be noted by ward and branch leaders, so that they may be fostered and extended. They will help our young people — and others, too — to hold fast to our most precious heritage: the principles of the Gospel.

Brother Brossard puts it this way: "There is no substitute nor alternative for keeping close to the Church and its teachings. It encompasses the real joys and satisfactions of life. May God help us to ever keep the Gospel standards before us in all our transactions with Him and with our fellow men, and help each to do his small part in building up His Church and Kingdom here upon the earth."¹

¹Keep Close to the Church, by Dr. Edgar B. Brossard.

They Sought His Will

LIVES of early-day apostles of the Church of Jesus Christ of Latter-day Saints are filled with character-building experiences. They are numerous enough to fill a book, but the following are just a few examples:



**Prayer and
Obedience
Brought Success**

GEORGE TEASDALE attributed his success in the ministry to the fact that he always tried to find out the will of the Lord and then carry it out.

While serving as president of the European Mission, Brother Teasdale was visited by a Danish brother who was en route to the German Mission. The missionary could not understand why he should be sent to a land where he would have another language to learn when there was such a great need for elders in his native country. After stating his case to President Teasdale, he was sure his mission call would be changed from Germany to Denmark.

After prayerfully considering the case, President Teasdale said, "You go to Germany in accordance with your call."

It wasn't many months until the wisdom of this decision was manifest. The elder was assigned to Schleswig-Holstein, where he found a number of Scandinavians who had come to Germany to help in the construction of a big canal. Through this Danish elder, many people were brought into the Church who probably would not have been reached by a German-speaking missionary.¹

On Oct. 13, 1882, George Teasdale was called to serve as a member of the Council of Twelve Apostles. He was ordained by President John Taylor.

¹Deacon's Course of Instruction, 1914, page 32.



Marriner W. Merrill

**An Example
of the Things
He Believed**

WHEN General Patrick Connor's army was in Northern Utah in 1864, two of the soldiers came to the home of Marriner W. Merrill and had occasion to remain overnight. When the time for prayers arrived, Elder Merrill said to the guests: "We hold family prayers night and morning at our house; you are welcome to kneel with us in prayer or retire until prayers are over." One of the soldiers joined the family group in prayer and the other retired until the prayers were over.

Elder Merrill was never "ashamed of the Gospel of Christ." No matter what the occasion, he was an example of the things he believed.² He was ordained an Apostle by President Wilford Woodruff, Oct. 7, 1889.

²*Prophets and Patriarchs* by Matthias F. Cowley, published by Ben E. Rich.



George Q. Cannon

**There Is a
Happiness when
Serving the Lord**

DURING his mission to Hawaii, George Q. Cannon worked among extremely poverty-stricken people. Not wishing to be a burden on them, he avoided eating any food which he thought they might need.

Instead he ate "wild" potatoes which had a very distasteful flavor due to the warm climate. Since there was no salt available at the time, Elder Cannon poured molasses over the potatoes for flavoring. These molasses-covered potatoes along with several other foods which were equally distasteful made up Elder Cannon's daily diet.

While some might find working under these conditions extremely

trying, such was not the case with this stalwart missionary. Elder Cannon wrote, "I learned . . . that there is a happiness which the servants and Saints of God can have that is not of earth, and that is not in the least dependent for its existence upon the possession of food, raiment or any earthly thing."³

Elder Cannon was ordained a member of the Council of Twelve Apostles Aug. 26, 1860, and later served in the First Presidency.

³Material from *My First Mission* by George Q. Cannon; published by *The Juvenile Instructor*, 1882, page 42.

**He Prepared
Himself
In Advance**



Jedediah M. Grant

JEDEDIAH M. GRANT believed it was wise to store up knowledge of all Gospel truths so that he would be ready for any teaching or preaching when the opportunity presented itself. He proved the wisdom of this practice many times.

While on a mission in Virginia and North Carolina, he was asked to preach at a meeting to be held in the Jeffersonville courthouse. A group of the town's lawyers and ministers doubted that Elder Grant's eloquent sermons could be delivered without preparation. They suggested he be given a subject for this sermon upon his arrival at the courthouse so that there would be no time for preparation. To satisfy them, he consented.

At the hour appointed, the courthouse was packed to capacity. Elder Grant was given the piece of paper on which he was to find the subject for his sermon. When the paper was unfolded, it was found to be blank. Without any mark of surprise, Elder Grant began his discourse by drawing a comparison between the blank piece of paper and the sectarian belief in a world which was created from "nothing." He

(Concluded on opposite page.)

Gospel Teaching I Remember Best

By Ralph W. Hardy

I suspect that every Latter-day Saint who has been honored with the opportunity to fill a mission for the Church holds a special appreciation for the bishop who was instrumental in extending that sacred call. In my case, my bishop, the late Harold G. Reynolds, embodied in his life two particular qualities which enabled him as a leader and as a Gospel teacher to reach me in a most impressive manner. He radiated a genuine and contagious love for his fellow human beings, and he exhibited a profound sincerity about his belief in the simple truths of the Restored Church.

The impressions of those choice years as a member of the priests' quorum under his tutelage and presidency have withstood the erosion of time and the crowding pressures of life. Even as I write these lines, I can recall as though it were yesterday, that I never came into the presence of Bishop Reynolds without being keenly aware that this man cared for me a great deal. Let me hasten to add that this was no exclusive favor he visited upon me, because the other boys sensed that same feeling. The effect on my life was very powerful.

On reflection, his genius as a teacher of the Gospel was attributable to his capacity to gently open minds with love and kindness, and then plant seeds of fundamental truth in the rich soil of inner consciousness where they would be sheltered from premature exposure while they grew into strong personal convictions.

Other teachers have entertained me far more effectively than Bishop Reynolds, but I have largely forgotten what they taught. I remember the teachings of my bishop!

I remember how much he wanted us boys to know that a personal testimony concerning Jesus Christ would be given to us through a revelation from God, if we were worthy of it. He told us over and over again in the simplest of language the story of Christ replying to Peter's declaration, "Thou art the Christ, the Son of the Living God." Jesus meant precisely what he said, according to Bishop Reynolds, when he stated to Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16:16, 17.)

Thus my bishop made the principle of revelation — personal revelation — meaningful and attainable to a 17-year-old boy. I learned that the Church is founded on revelation and that one may truly know that Jesus is the Christ by having that fact revealed to him from heaven.

Given good foundations and a strong will to build, one can erect mighty and enduring structures. My teacher, Bishop Reynolds, helped supply the will to build because he made life seem good and worthwhile with his generous love. I have never had cause to mistrust or find wanting the foundation he helped me to lay for my life.

Small wonder that on that beautiful Sunday morning, years ago, when he walked across the classroom and

then proclaimed the true principles of the Gospel with great power.

Because Jedediah M. Grant was always prepared for any teaching opportunity, he was instrumental in bringing many converts into the Church.*



RALPH W. HARDY

I remember the teachings of my bishop.

putting his arm around me, said, "Ralph, what about going on a mission?" I knew before he asked what his question was going to be, and he already knew my answer.

THE AUTHOR

SINCE Sept. 1, 1955, Ralph W. Hardy — a native of Salt Lake City, Utah — has been vice president of the Columbia Broadcasting System, Inc. He also is a member of the Young Men's Mutual Improvement Assn. general board; high councilman in Washington (D. C.) Stake; chairman of the LDS Church general chaplains' committee and teacher (jointly with U. S. Senator Wallace F. Bennett of Utah) of the Church Doctrine Sunday School class in Chevy Chase (Md.) Ward.

He is a member of the National Council, Boy Scouts of America; vice chairman of the U. S. National Commission of the United Nations Educational, Scientific and Cultural Organization; and a member of the board of directors of the National Conference on Citizenship.

Brother Hardy began his radio career with Radio Station KSL in Salt Lake City in 1937 and 12 years later joined the National Association of Radio and Television Broadcasters, of which he was vice president when he became affiliated with CBS. As Washington vice president of CBS, his responsibilities include the network's government relations.

In the Church, Brother Hardy has served as a missionary in Great Britain, 1935-37; bishop of East Ensign Ward (Salt Lake City), 1942-49, and assistant general superintendent of the YMMIA, 1949.

He married Maren Eccles of Ogden, and they have five children.

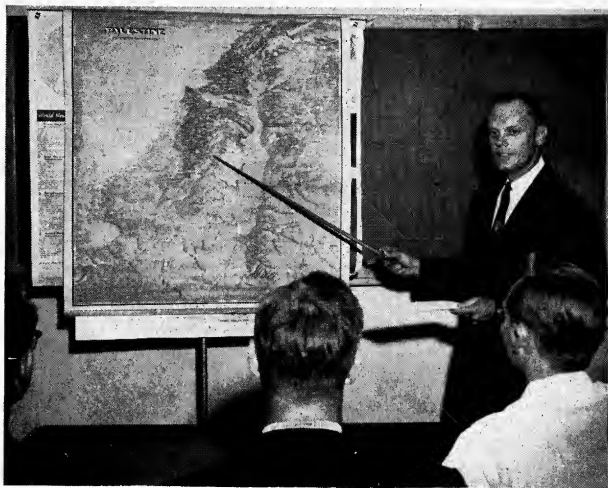
LITTLE DEEDS FROM BIG LIVES

(Concluded from opposite page.)

compared the paper with many other "blanks" in the doctrines embraced by the members of his audience and

He was ordained an Apostle and set apart as second counselor to President Brigham Young on April 7, 1854.

**Prophets and Patriarchs* by Matthias F. Cowley, published by Ben E. Rich.



Having mounted his map, Clarence Tyndall makes an effective lesson presentation.

ONE highly satisfactory method for preserving maps and pictures is to mount them.

Several effective ways include: wet mounting, dry mounting and using rubber cement. Here we will describe these techniques, but additional detail is available from books and other sources. Brigham Young University Audio-Visual Center, Provo, Utah, has a 16-mm sound, color film, "Wet Mounting of Pictorial Materials," for example.

Wet Mounting

In wet mounting, plan on using a table or large board (of adequate size and with a waterproof finish), rolling pin, wide paint brush, pan for mixing paste, bucket or container for water, thumbtacks, wheat paste such as is used in hanging wallpaper (ordinary flour paste can be used, but not quite as satisfactorily), backing cloth, sponge or old rags, newspapers and the map or picture to be mounted.

Be sure to plan for enough time and space. A new map or chart on heavyweight paper is suggested for the first try.

Unbleached muslin is the most commonly used backing cloth, but old sheeting or even a flour sack may suffice.

A cup of water will make plenty of paste for one large map. Perforations in the lid of a jar will sift the dry paste and prevent large

lumps. Just add powdered paste to the water, and mix thoroughly with the brush until the consistency is similar to whipped cream.

As for the backing cloth, new materials resist water; and special care should be taken to soak the cloth well. Wring cloth lightly before spreading it on board. Then smooth out all air pockets and wrinkles. Keeping thread pattern parallel, secure the backing cloth to edges of the working board with numerous thumbtacks.

Last to be prepared is the article to be mounted. First, lay it on backing cloth and mark with a pencil where it will be mounted so area where paste should be applied will be readily apparent. Then thoroughly dampen on the back side article to be mounted. When it becomes limp and flat on the table, it is ready for mounting.

After article has been laid on the backing cloth which has the paste on it, use the rolling pin to apply gentle pressure, eliminating air pockets and wrinkles. Roll from the center to near the outside edges, first in a "+" pattern and then in an "X."

Strips of newspaper may be placed to overlap edges of the material being mounted. Then, as the edges are rolled, the excess paste will not get on rolling pin. When the rolling is finished, the strips of paper may be discarded.

With a sponge or clean rags, lightly swab the mounted map or picture

To safely preserve
and wisely present them,
remember to . . .

Mount Your Maps!

Compiled by Jack M. Reed

Photos by BYU Audio-Visual Center

and then allow entire assembly to dry slowly. No attempt should be made to speed up the drying process.

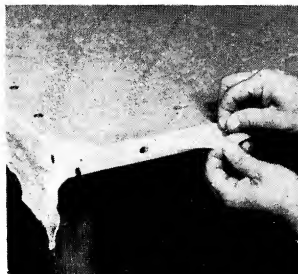
When working with smaller maps, charts or photographs, still use backing cloth large enough to tack over the edges of the table. Place as many items for mounting on the large backing cloth as it will hold. Use same methods as described above, and cut apart after drying.

To facilitate storage, large maps, charts or pictures may be mounted so that folding is possible. To do this, cut the article to be mounted into squares or rectangles. Mount so that a very narrow space (about 1/32 of an inch) is between each square or rectangle. The finished product then may be folded along these narrow strips.

To keep finished product clean and to reduce damage from wear, give mounted material a protective coating of thin lacquer, plastic or other preservative.



Step 1: Sift powdered paste into water and mix until consistency of whipped cream.



Step 2: Secure backing cloth around all edges of working board with thumbtacks.



Step 3: Outline map area on backing cloth then dampen back of map with sponge.



Step 4: Spread paste in marked area on the backing cloth with a very wide paint brush.



Step 5: Lay map or article to be mounted on the pasted area of the backing cloth.

Dry Mounting

Dry mounting is popular because of its convenience and simplicity. Dry mounting tissue is a substance resembling wax paper. When heat and pressure are applied, its surface melts, adhering it to the paper. A household electric iron or a special dry mounting iron (available for purchase at a photographic supply store) is used to supply heat and pressure for the mounting process.

Cut the kraft board, bristol board, chip board, mat board, cardboard or whatever is to be used, to the desired size (larger than the material to be mounted—for appearance sake). Cut the dry mounting tissue to the size of the article being mounted. Set the heat control on the iron at about 275 degrees Fahrenheit.

Place dry mounting tissue on back of the article to be mounted and tack tissue's corners to the picture's back, if that is what is being mounted, with a warm iron. If it is a large picture, tack it in several other places, too.

Placing the picture on the mount, put a piece of white paper over the face of the picture and press firmly with the iron. Check edges of the picture to make certain a bond has been made and then place books or other weights on the pictures so they don't warp.



Step 6: Applying gentle pressure to rolling pin, roll from center of map to the edges.



Step 7: After rolling from center of map, squeeze beyond the edges all excess paste.



Step 8: Overlap edges of map with clean blotting paper and press flat map's edges.



Step 9: With a damp sponge, swab off all unused paste from map's edges; dry slowly.

Rubber Cement Mounting

Use of rubber cement for mounting is popular because few materials are needed and the process is fast. There is no warping, and "mistakes" (surplus cement) may be removed easily by rubbing the dried cement with the fingers.

Apply the rubber cement thinly on both the mounting paper and the back of the picture to be mounted. Let both dry.

To avoid getting the picture crooked, put two pieces of wax paper (that overlap) between the mounting paper and the picture. Place the picture in the exact position wanted. Hold one side firmly and remove the wax paper from the other side. Smooth the picture on the exposed cemented area, then pull out the other sheet of wax paper and smooth that side.

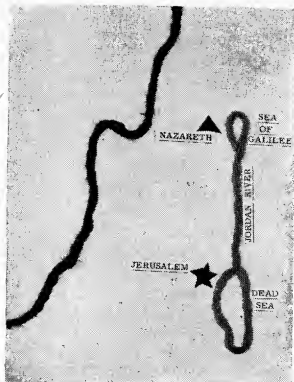
Remember, for convenient handling, protection and storage, mount your maps and pictures. Here are three good methods; take your choice.

In their Memory,

Class-made Maps

Live Longer

*By Howard R. Driggs**



An easily constructed map is made with a flannelboard background and colored yarn.

“WHAT is the shortest, best route from Chicago to Kansas City?” I asked the other day of my son, Perry.

“Let me show you,” he replied as he picked up a road map. It was rather complicated, but with a colored crayon he deftly lifted the right route into the clear.

“There are just a few places, Father, you must note carefully,” he advised. “Here is a traffic circle. Make sure, as you leave it, that you keep on No. 58. Again when you reach No. 83, watch that you take that road leading south.”

A stroke or two on the map gave further plain guidance. Following his directions, we reached our destination without trouble.

This everyday incident illustrates some points of worth in the use of maps. First, know what you would have the map show clearly. Second, avoid confusing details. Third, give plain guidance at trouble spots.

Have you noticed that some persons, asked for road directions, give straight-to-the-mark answers? Others, as eager to assist, confuse the listener. One such would-be guide, after a wordy explanation to the writer as to how to find the home of a pioneer, wound up his explanation with, “Stranger, you can’t help but miss it.”

Complicated maps have their place. Teachers and pupils may get from good ones accurate information. To give an impressive map lesson, however, calls for a further step. It may be easy to display a detailed map of the United States, for example, and with a pointer trace the Mormon Trail across the various states. That has passing value. More lasting worth comes both to pupils and teacher through getting into the interesting game of map-making for themselves.

A good blackboard, with white and colored chalk, is of first assistance here. Courage to practice using it is a next essential. Third, draw a general outline with pupils watching the process. Usually they follow with strict attention, uncritical of results. Lastly, add

simple details as needed. Here is about what may happen if the Mormon Trail is the subject:



On your simple outline map, sketch the Mormon trail.

An excellent follow-up to bring class members into active participation is to provide outline maps of the United States for each pupil. These may be purchased at low cost, varying with the size. They may also be drawn on a stencil and mimeographed. Such maps — not only of America, but of the Holy Land and other places of the moment in lessons — are, or can be, made available.

A further development of appeal, particularly to younger pupils, is the pictographic map. This calls again for outlines of somewhat larger size. These, after the outlines and other simple details are added, may be enriched with appropriate pictures. For example, if the Mormon Trail is still the theme, drawings of “story spots” — as, the birthplace of the Prophet Joseph Smith; the Hill Cumorah and the Angel Moroni showing the young Prophet the plates of gold; Kirtland Temple, and other scenes — might be sketched in the spaces. Another plan would be to find pictures of right size to enrich the story. These can be pasted on the map.

A central aim in using maps with lessons is not only to help fix facts, but to help make lessons come to life. Geography and history are twins in the learning process. In common practice these days, they are

*Dr. Howard R. Driggs is president of American Pioneer Trails Assn., Inc. His 20th book, *The Old West Speaks*, has been published recently by Prentice-Hall.

linked under the name "social studies." What lies back of these two-in-one subjects are the human interest materials — the stories of what man has done and where he did it.

In the land made holy by the marvelous work of the Savior, folk by millions from every clime visit and linger around the places where the sacred drama of His life was enacted. To chart these storied spots for boys and girls and older ones is to add reality to the stories. Pictures — so plentiful in these days — bring also the convincing touch.

All this is likewise true of the dramatic rise of the Restored Gospel. Follow the westward march of the pioneers who went out of the lush lands along the Father of Waters into the valleys of the mountains, and there, through the magic of irrigation, made the desert turn green with vegetation.

The story of the trails they followed reaches from the wild animals that traced them to the airships that now wing over them. If you would know why the ox team caravans went the way they did, into the faraway West, look down upon them from an airplane: the broad Mississippi, the twisting, muddy Missouri, the Platte, the Sweetwater, the Rocky Mountain divide, the Big Sandy, the Green River, the rim of the Great Basin, and finally the Dead Sea of America, with the Jordan River flowing from Utah's "Sea of Gallilee"

(Utah Lake). What a spread of varied geography it is — and what a stirring panorama of history unfolds as one brings back the epic story.

Help the boys and girls and the older ones — with well-drawn maps and pictures that portray truthfully the peaceful conquest — to get closer to the realities. It will be an unforgettable, saving experience for these young Latter-day Saints — a revival of learning, too, for their parents and teachers.

History follows old trails and lingers at story spots along them. Four-footed denizens of the wilds — deer, buffalo, soft-footed wolves, and others — were the original trail-blazers. Indians in moccasined feet followed these.

Trappers came after the Indians. Christian missionaries, pilgrims of the West, and home-building settlers were next. Then came the Pony Express riders, stage drivers, and, after these, the railroad builders. Now there are the airships, singing their song of material progress.

Beyond and above it all is the sacred story of our Savior who brought the everlasting Gospel to inspire and guide our steps aright wherever our trails may lead. He charted for us the spiritual trails, mapped with simple directions the course that leads to life eternal. He was our Pathfinder and never-failing guide. Blessed are all who faithfully follow in His footsteps.

God's Court of Honor

By Jennie E. Graham

OUR town is rather small, not much color in the way of homes and buildings. Some folks say God must have forgotten it the way it is tucked away in the hinterlands of eastern Utah.

Our city park is small compared with great parks of the nation and the world. Yet, our park has served a great many people this season — from Primary groups of children and their parents to large stake parties and town and school groups, and the county fair, which rewarded joy and prizes and ribbons to all for their worthy efforts to make this a better place to live. But no one offered the city park a medal for service well done.

Yet, this morning when I came to work, I noticed that every tree in the city park was wearing a golden crown upon her head. The Creator had bestowed a golden covering upon all the trees that had served Him well in befriending a small bird, a passing wind, tired traveler, merry group or hurrying throng.

When the morning sun shone upon the park, it was changed into a

shining golden palace so brilliant you could hardly gaze upon its dazzling splendor. And against the darkening night sky the golden mass still made a picture of rare beauty.

Perhaps this autumn color is the Creator's way of rewarding all nature for its work in the great plan of life. Yet, there was no color anywhere to be seen until the frost was felt by each tree, bringing it to tremble and bow before the Creator of all things.

It takes the frost of life with its chilly contrast to the warm and pleasant summer days to bring our real color out — to make us stand out as individuals. In the summer's green foliage, all look alike. Few there are who can tell one tree from another. But when fall comes and with it the frost, the maple turns red; the aspen always a brilliant yellow; the oak a rich brown.

Could we find a lesson in God's court of honor held each fall? It takes the frost of life to bring our true beauty of character out. Each tree wears her reward of service with real dignity, holds her head high. Only the passing winds hear



Golden aspens in hinterland and city park showed His reward and pleased us, too.

her praise and take it to The Most High.

So the frosts that come into our lives should not make us bitter and blind and unbelieving but should bring out an individual beauty in each of us, a living golden faith that God forgets not a single one of us.

They Came As Messengers

By Ramona W. Cannon



JOHN THE BAPTIST

As the boy grew, he came to understand his mission.

"SAINT JOHN THE BAPTIST AS A BOY"

IN a room in the Prado Museum in Madrid, one of the greatest art galleries in the world, hang paintings by Bartolome Esteban Murillo (1617-1682) exclusively. Among them are three, "St. John," "The Good Shepherd," and "The Children with the Shell," which show Jesus and his cousin, John the Baptist, as children. In the first two pictures John and Jesus are alone. In "The Children with the Shell," they are presented together.

These are pictures of fancy—not realism—and Murillo uses, touchingly, symbols prophetic of what is to take place in the future of the two children. In "Saint John the Baptist as a Boy," for instance, you will notice that the child's hand is resting on the lamb (the sacrificial symbol of the Savior) and in that hand is a cross. From the cross falls a narrow streamer bearing the Latin inscription *Ece agnus dei* — "Behold the lamb of God!"

In the third picture, Jesus is giving to John (who again has in his hand the cross, the streamer and the inscription) a drink of water from a sea shell, which symbolizes Jesus giving John the water of life or truth. Murillo was a man of deep religious piety in his own life who painted religious pictures and worked almost incessantly. There is gentleness and beauty and spirituality in his creations.

When Murillo went to Madrid (he did most of his work in Seville), that extraordinary genius Velasquez was very helpful to him. After this visit it was observed that Murillo's style, affected by the "strong coloring of Ribera," "the life-like truthfulness of Velasquez" and "the sweetness of Van Dyke," took on new splendor.

Murillo's early style was designated as "cold." The drawing outlines were very decided, the backgrounds dark. Later his style was "warm," the drawing still well defined, but the outlines softer and the figures rounder. And the coloring gained in warmth and transparency. His third style was the "vapory" (the famous "Immaculate Conception") in which "the outlines are lost in a misty blending of light and shade."

"St. John the Baptist as a Boy" seems to be in his second style, with warm, beautiful coloring and soft, but not blurry outlines. The expression on the face of the child, John, is one of genuine inspiration from a celestial source. It seems to indicate the climactic moment when the chosen child is lifted quite out of his earthly surroundings and understanding and suddenly senses the great and tragic mission of Jesus and John's own call to "prepare the way."

(Cut out and paste on back of mounted picture.)

"THE DEPARTURE OF LOT AND HIS FAMILY FROM SODOM"

"THE Departure of Lot and His Family from Sodom" was painted by Peter Paul Rubens (1577-1640), the most famous artist of the Flemish school and one of the greatest of any age or country.

Born in Siegen, Westphalia, Germany, Rubens received an excellent childhood education in Antwerp as well as training in art from a genuine master.

In Brussels he was a page in a noble family and practiced the rest of his life the courtly manners he learned there. He studied and painted some great works in Italy and in Spain.

The grandeur and vigor of his designs and the vast size of his canvases were probably inspired by Michelangelo's works, while his decorative skill reflects Titian's genius and his brightness of coloring was influenced by Romano and Tintoretto.

Rubens was sent to Spain and later to England as a diplomatic envoy and painted some masterpieces in both countries. He left his own influence on Spanish art.

Rubens was a man of "vast erudition, great good sense, dignity and kindness." He has been called "not only the prince of painters but of gentlemen."

This painting depicts Lot and his wife and two daughters leaving Sodom, which was about to be destroyed with fire and brimstone. Abraham had pleaded with the Lord to spare the cities if even 10 righteous men could be found in the two of them. But there were not even 10.

Lot lingered, and the angels "laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters." (*Genesis 19:16.*)

The angel behind Lot seems to be warning him "... look not behind thee ... lest thou be consumed." (*Genesis 19:17.*)

Note the rich, warm coloring and the great variety of shades. The composition is along perpendicular lines, but what lovely curves in each of the six figures — nothing set or stiff or stilted. Rubens is noted for his mastery in handling draperies. This skill is very evident in this picture. The variety in the pose of the heads and in the facial expressions is also noteworthy. And there is a feeling of movement in the picture — another marked excellence in Rubens.

This picture hangs in the John and Mable Ringling Museum in Sarasota, Fla. The proprietor of the largest circus in the world, from which he amassed a fortune, built a magnificent home in Sarasota, where the circus animals wintered, and near that, the art gallery-museum.

The Ringling house is much like a Venetian palace; with tapestries and statues and other elegant ornamentation. The gallery also is highly ornamented in baroque style.

The whole is permeated with the taste of the founder, his enjoyments, his personality. The visitor steps from everyday life into a romantic world, with spacious galleries, wings, arcades; lovely fountains and pieces of sculpture.

When the gallery was finished, 500 pieces of the best art — all originals — were collected to be placed in it. Among them is this painting by Rubens.

(Cut out and paste on back of mounted picture.)

Whistles were made from willows.



Balls were made of yarn or worn-out stockings.



Play horses were cut from willows.



Dolls were homemade.



The men plowed on Christmas day.



Drawings by
Charles Nickerson.



Sagebrush bonfire.

Flannelboard characters for "To Love and Share Is Christmas."



Painting by PETER PAUL RUBENS
Reproduced by courtesy of the John and Mable
Rinehart Museum of Art, Sarasota, Florida

The Departure of Lot and His Family from Sodom

"... The angels hastened Lot, saying, ... take
thy wife, and thy two daughters, ... look not
behind thee, ..."

—GENESIS 19:15, 17.

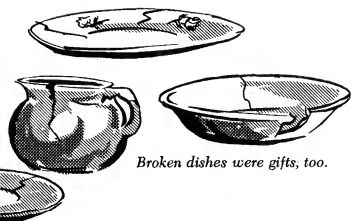


Painting by BARTOLOME ESTEBAN MURILLO
Reproduced by courtesy of
The Prado Museum, Madrid, Spain

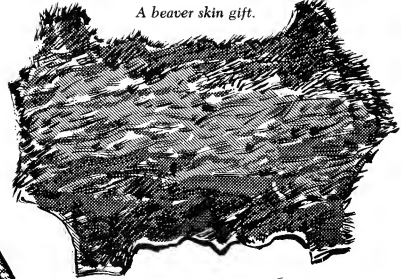
Saint John as a Boy

"... He shall be filled with the Holy Ghost,
... And many ... shall he turn to the Lord
their God."
—LUKE 1:15, 16.

A beaver skin gift.



Broken dishes were gifts, too.



Elizabeth was the Christmas present.

Mary looks at her new baby sister.



Mother and Father sing Christmas carols.





To Love and Share Is Christmas

By Marie F. Felt

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself."

—Matthew 22:37-39.

It was Christmas in Salt Lake Valley; a warm, mild, happy Christmas. There was very little snow on the ground and just the right kind of weather to do some more planting of crops for the spring growing season. How kind our Heavenly Father had been, they felt, to give them all such a wonderful Christmas gift — a day on which they could work and prepare for others who would come next spring and summer.

Before they really had their clothes on, however, someone fired a cannon to get the celebration off to a good start. It was such a loud noise that those who were not already awake were startled out of their sleep.

After breakfast, some of the men plowed and planted while others cleared the ground of sagebrush. It was a busy day but a happy one.

In the homes, the boys and girls were happy, too. They seemed not to mind that there were few toys for them. Those that there were, were not the kind such as little folks have now, but that did not matter. Everyone seemed delighted with what they received. [End of Scene I.]

At Mary's home, their Christmas gift was her new baby sister, Elizabeth. She was so sweet and so much fun that Mary felt happier than if she had received a doll.

Several of Mary's friends did receive dolls for Christmas but they were not like the dolls we have today. One had been made by rolling some cloth, about one or two feet long, and fastening a three cornered piece such as a handkerchief around the head. Another had been made from a piece of cloth which they had cut into the shape of a doll. This they had sewn together and then stuffed with wool. On it they marked eyes, a nose, a mouth and something that looked like hair.

Then there were sets of dishes that some of Mary's friends received. They were not like the play dishes you have. Instead they were picked out of the pieces of broken dishes that could no longer be used by the family at mealtimes. These pieces were used by the children when they played house and they had as much fun as we have with ours.

Some of the children received balls made by un-

On night of Dec. 26, the people gathered around a sagebrush fire in the log fort where they exchanged greetings and sang songs of Christmas.



ravelling worn-out stockings and winding the yarn into balls. Some balls were covered with leather so the children could play "Danish ball" or rounders with them.

At several pioneer homes the children received play horses. These were cut from willows, leaving some of the twigs on for a tail. The children were delighted as they straddled the play horses and rode away.

Some children received just string or light rope to play horse with. This they would tie around another child's arms and drive him around. Sometimes several children would be tied together in the same manner and would be driven as a team of horses. It really was a lot of fun.

Then, too, some of them received whistles and flutes. These were made from green willows which had been cut and soaked. The bark was pounded until it could be removed. The whistle was then shaped and the bark replaced. This gave the children good music. Sometimes other children would join in by pounding tin cans.

Some of the little boys received wagons and wheelbarrows made with discarded wheels from farm machinery.

In other homes the entire family received one present such as a beaver skin or a buffalo robe and all were pleased. [End of Scene II.]

For Christmas dinner, some of Mary's friends had boiled rabbit and bread and it tasted very good. There were other families that Mary knew who joined together to share their dinner with each other. They had venison and wild fowl. [End of Scene III.]

But the pioneers did not forget that Christmas was Jesus' birthday. They had used Saturday, Dec. 25, as a work day, giving the gifts of their labors and love to those who would come after. On Sunday, Dec. 26, they all met at the flagpole in the old fort and held a meeting. And what a wonderful meeting it was. Everyone enjoyed it, for they sang songs of love and gratitude and Christmas carols that they loved so well.

With heads bowed, they thanked our Heavenly

Father for sending the baby Jesus to this earth so long ago. This had been our Heavenly Father's gift to the whole world and they were grateful.

Then came the story of Christmas and the Christ child and the gifts that our Heavenly Father had been so kind as to share with the pioneers. This valley where they were was a gift. They had come to it under the inspiration of God and the leadership of his prophet, Brigham Young. Their homes were the gifts of those who joined together in love and mutual helpfulness to build them. Then, there were the gifts of good deeds, of kind thoughts and kind words. There were the gifts of happiness, joy, faith, achievement and satisfaction. There was also the gift of peace for which they had yearned so long. [End of Scene IV.]

That evening, as the people gathered around a sagebrush fire to enjoy the gifts of friendship and love, the children and grown folks alike, sang songs that they loved so well, closing with the one that they all loved best, "Come, Come, Ye Saints." Perhaps you would like to be a little pioneer on that first Christmas night in the valley and sing it, too. [End of Scene V.]

References:

Heart Throbs of the West by Kate B. Carter.

Historical data obtained from records of the Daughters of the Utah Pioneers.

Records at the Church Historian's Office.

Story Use:

This story may be used at any time with the Christmas or December lessons in the Junior Sunday School departments.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Men plowing and planting.
Men clearing ground of sagebrush.
Mary, age 7.
Elizabeth, a baby.
Their parents.
Other pioneer children, both girls and boys.
Christmas gifts received by pioneer children, such as dolls, dishes, balls, play horses made of willows, whistles and flutes, wagons and wheelbarrows, beaver skins and buffalo robes.
Pioneer men and women.
A flagpole.
Sagebrush fire.

Order of Episodes:

Scene I:

Scenery: An outdoor desert scene with mountains in the background and sagebrush in the foreground.

Action: Men are seen clearing the ground of sagebrush. Other men are seen ploughing the ground.

Scene II:

Scenery: Interior scene of a pioneer home.

Action: Mary is seen with baby Elizabeth. Other children come in to show gifts that they have received: dolls, dishes, balls, play horses, whistles, flutes, wagons, etc.

Scene III:

Scenery: Same as Scene II.

Action: Mary and her family are eating Christmas dinner. They have boiled rabbit and bread. Some of their friends are having venison and wild fowl.

Scene IV:

Scenery: Interior of the old fort. Walls at the back are the walls of the fort. A flagpole is in the center.

Action: Pioneers — men, women and children — gather at the flagpole. Mary, her parents and baby Elizabeth are among the crowd. They sing, pray and listen with the others.

Scene V:

Scenery: Same as Scene IV, but with an evening sky. A sagebrush fire is in the foreground.

Action: Pioneers are seated around the fire. They sing songs of gratitude, including "Come, Come, Ye Saints." Mary and her parents leave after this song, to put baby Elizabeth to bed.

THEIR TALENTS WERE SHARED

(Concluded from page 325.)

second is like unto it, Thou shalt love thy neighbour as thyself." (Matthew 22:37-39.)

Sister Witbeck was named an "associate" to the general board in 1925, when membership was limited to the priesthood. On May 29, 1934, she was one of the first four women named to the board.

On Thursday, Oct. 4, 1956, Sister Witbeck died at her home after a

lingering illness. She will be missed by hundreds of Sunday School children, officers and teachers, and her family. The Deseret Sunday School Union Board and her many friends join in homage to her.

—Marie F. Felt.

TO THOSE WHO TEACH CHILDREN

YOU are called to be true under-shepherds.
To keep watch o'er the lambs of the fold;
And to point out the way to green pastures.
Of more value than silver or gold.

Unto you is entrusted the children,
Priceless treasures from heaven above.
You're to teach them the truth of the Gospel—
Let them bask in the warmth of your love.

Do you ask for the help of our Father,
In teaching His children so dear?

Do you put forth a true, honest effort?
Is your message impressive and clear?

Are you living a worthy example?
Is your character what it should be?
When the children have gathered around you,
Can you say to them, "Come, follow me"?

Earnest effort is always rewarded:
Righteous lives are inspiring to all.
You can render your thanks to our Savior,
By making the most of your call.

—Jayne Bradford Terry.

Pioneers in His Kingdom

Conducted by Wallace G. Bennett

Teachers Are Taught

A demonstration Nursery class established by Sarah Johnson of the Bonneville (Salt Lake City, Utah) Stake Sunday School board attracted more than a hundred teachers. She did such excellent work that she recently was appointed a member of the Primary Assn. general board.

Adele K. Tolman taught the demonstration class, which sometimes was held Saturday afternoon for the benefit of teachers who could not be present Sunday morning. Other times, Sister Johnson took over ward classes of new teachers so they could visit the demonstration class while pupils were present. Many who attended were from other stakes.

A major objective of Sister Johnson was to show the value of the prescribed manual.



Sarah Johnson

Teacher-Librarian Cooperation

TEACHERS wondering where to secure visual material to assist in presenting lessons would profit by an experience given in Bountiful (Utah) Stake.

William L. Davis was asked on a Thursday to substitute for a teacher who would be unable to attend the following Sunday. He wondered what was available besides the manual to help him present the lesson satisfactorily.

His wife suggested he call the ward librarian. He hesitated, so Sister Davis placed the call. The librarian agreed to get the helps needed, many of which were in the library at the time. So Brother Davis met her at the meetinghouse and secured the needed materials.

He came to the class well-prepared and gave a successful and interesting lesson. He had not realized how important it is for the librarian and teacher to cooperate in getting needed materials together. He also learned how effective a lesson can

be with the proper use of maps and other visual aids available in the ward library.

Norma Holbrook, Bountiful Stake librarian, heard of the incident and had it re-enacted at a stake preparation meeting. She urged every teacher to take advantage of the ward library facilities and to cooperate with the librarian in getting the needed supplies. Jean Call, Bountiful Fifth Ward librarian, also participated in the demonstration.

Examples from Pioneer Life

PIONEER examples used in Danish Mission Sunday Schools would be helpful to teachers and executives throughout the Church.

A teacher needing to illustrate a lesson on the principle of cooperation could use the illustration entitled, "Here are the Circles of Defense of the Early Pioneers." He can then say, "In the early days, if there was a hole in the circle of covered wagons, many of the Saints would have been killed. Today, if there is a hole in our organization because of poor planning, some of the Saints are going to be killed spiritually, which is even worse than physical death."

The cooperation theme is further developed with another picture entitled, "Here Are Our Circles of Defense," which shows executives

OUR CIRCLES OF DEFENSE

Over the years, tactical principles remain.



Our first pioneers.

Our ward faculty.

and faculty members with their heads together. In addition to its teaching value the illustration has been used in executive meetings to show that the officers of an organization need the cooperation of everyone to make the organization succeed.

In another picture entitled "This is the Place" for the First Pioneers,"

items of importance to the pioneers in "The Place" are shown. Included are: a temple, meetinghouses, plowed fields, schools, factories, and the pioneer welfare plan.

"The Place" idea is brought up to date with another drawing of a modern LDS chapel and the caption that "This is the Place for the Pioneers in Denmark." The chapel illustration is used to show what the Church and Gospel mean to those who accept and join — becoming modern pioneers in Denmark.

The purpose of these illustrations is to show that "We, too, are pioneers in the Kingdom of God." We must use new and modern methods of teaching and at the same time remember the basic principles and ideals set forth by the pioneers.

Wins Hearts of Students

STUDENTS who were uncooperative and passive are now enthusiastic and well behaved since

Willard A. Day has been teaching Sunday School Course No. 14, ("Our Standard Works") in Liberty Park Ward, Liberty (Salt Lake City) Stake.

He has won his way into the hearts of the students by teaching and living

the doctrines of love and charity taught by Paul. He feels these are the required attributes of a Christ-like life and a true teacher.

He has occasionally invited to speak to the class visitors whose lives were opposed to Paul's teachings but who later experienced joy from the results of sincere repentance. This has opened the hearts of the students. Their interest has increased to the point where they have developed a sincere regard for spiritual growth and intellectual maturity.

Brother Day seeks the "power of kindness and the wisdom of tolerance." He believes "it is walking side by side and not alone that we get the most out of this life."



Willard A. Day

You take them as neither
a slave nor a doll . . .

But as a Partner

By Minnie E. Anderson



Photo by Leland VanWagoner.

FOR GOSPEL TEACHING



Marriage, an Experience of Sharing

► *I, Thee Wed* by Rex A. Skidmore in collaboration with Knell S. Skidmore; Deseret Book Co.; \$2.

“**MARRIAGE** is one of the most rewarding of experiences,” states Dr. Skidmore.

However, the author counsels those who take the marriage vows that great effort and understanding are necessary for a completely happy and successful marriage.

Marriage is an experience of sharing, a giving of love and affection, and a being aware of each other's needs; a putting aside of one's own pleasure and desires for the benefit and happiness of the other.

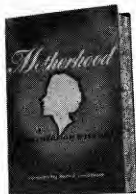
Dr. Skidmore discusses realistically the family unit, relationship of

parents and children; how children absorb and acquire attitudes and habits of parents; how and why children should be disciplined. Discipline, Dr. Skidmore writes, does not mean “physical harshness” but should be a guiding process of teaching and learning.

This book, so full of practical, positive helps, should be read by every young man and woman contemplating marriage.

The parent and youth classes of Sunday School will find in Dr. Skidmore's book a wealth of excellent material and advice for stimulating beneficial discussions.

* * *



Women, a Sustaining Force

► *Motherhood—A Partnership With God*, compiled by Harold Lundstrom; Bookcraft; \$3.

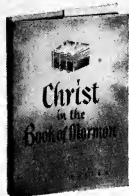
A treasure for the Relief Society! It delegates woman as sustaining force of the priesthood, the home and of the Church.

Woman's role is a vital one, a role to be respected and understood by both herself and her husband.

Compiled from writings and sermons of great leaders and thinkers of the Church, pertinent advice is given to the husband on what his attitude should be toward wife and home.

President Stephen L. Richards is quoted as saying, “I am justified in giving woman the assurance that in no other place or institution in the world will they find such high and lofty concepts of marriage and home as in the restored kingdom of our Lord. Here a woman is neither a slave nor a doll, but a real partner . . . the part she plays is one of dignity, with opportunity for expression of all the finer feelings, and the ennobling qualities which are attributes of her sex.”

* * *



Large in
Scope of
Truth

► *We Were There* books, a set of six; Grosset & Dunlap; \$1.95 each.

The joy of reading is to experience vicariously dramatic incidents and experiences. Young readers will find this set of books most satisfying. Based on the most important events in history, they have been checked by experts for accuracy of historical background. Not only are they entertaining but they

► *Tell Me A Story*, compiled by Fern Hunter from *The Children's Friend*; Bookcraft; \$3.

This book is an answer to the

► *Christ in the Book of Mormon*, compiled by Ezra L. Marler; Desert Book Co.; \$1.

A pocket-sized book that is large in the scope of truth.

All references concerning Christ contained in the Book of Mormon are classified in chronological order

FOR BOYS AND GIRLS — 8 TO 12

also give a fund of information and knowledge about pivotal occurrences in history.

To create interest for this age group, young folk their own age take part in every event and tell what happened through the words of the author.

Each book is written by a different writer. The set includes:

FOR STORYTELLING

ever-present problem "where to find a story." It is a worthwhile collection suitable for children under 12. Full of adventure and

under "Predictions of His Coming" and "His Ministry in America."

Those who are teaching classes dealing with the Book of Mormon or the life of Christ, and those who enjoy quick reading, will be happy to find grouped together the soul-stirring incidents and messages of Christ found in that revealed book.

We Were There: In the Klondike Gold Rush, by Benjamin Appel; *At the Battle of Gettysburg*, by Alida Sims Malkus; *With Byrd at the South Pole*, by Charles S. Strong; *At the Boston Tea Party*, by Robert N. Webb; *On the Oregon Trail*, by William O. Steele; *At the Normandy Invasion*, by Clayton Knight.

character-building experiences, the stories may be used for home evening, or to catch the interest of class members, or to improve conduct.

What the Sunday School Has Done for Me

By H. Tracy Hall

LATTER-DAY Saint Sunday School teaching has been a primary factor in helping me obtain a testimony of the truthfulness of the Gospel! It has helped me to "know God" and hence have hope of obtaining his greatest gift — eternal life. Of course, to obtain a testimony of the Gospel one must learn about the Gospel and much of this learning has come to me from Sunday School teaching.

Sunday School teaches (among many other things):

- (a) This life is a testing ground in the plan of salvation.
- (b) The Gospel is the map by which we chart our every course.
- (c) The tenor of the Gospel is to rise above our lot or circumstances rather than be content with handicaps or weaknesses.

These teachings have caused me to push ahead when otherwise I would surely have floundered and

failed. The Gospel brings security, peace, harmony, love, and is indeed "Good Tidings of Great Joy."

From Sunday School teaching I have learned that the source of inspiration is the Holy Ghost and that the method of obtaining inspiration is through faith, works and prayer. I humbly bear testimony that this method bears fruit.



H. TRACY HALL
"Life is a testing ground. . . ."

THE AUTHOR

H. TRACY HALL, now the director of research at Brigham Young University, was a scientist at the General Electric Laboratory, Schenectady, N. Y., and recently discovered methods for synthesizing diamonds.

Preparatory to synthesizing diamonds, Brother Hall developed techniques for obtaining higher pressures (1,500,000 pounds per square inch) and higher temperatures (5,000 degrees Fahrenheit), simultaneously, than had ever been obtained before.

Eldest of five sons, Brother Hall was born Oct. 20, 1919, in Ogden, Utah, to Howard and Florence

Tracy Hall. He married Ida-Rose Langford Sept. 24, 1941, in the Salt Lake LDS Temple; and they have six children.

Brother Hall received his bachelor of science, master of science and doctor of philosophy degrees from the University of Utah, the latter in 1948. During World War II, he served two years as a U. S. Naval officer.

After three years as Sunday School superintendent in the Schenectady, N.Y., Branch of the Church, Brother Hall became Sunday School superintendent and district councilman of the Albany-Hudson District, Eastern States Mission.

Meet Your New Deseret Sunday

By Harold Lundstrom

DAVID W. EVANS

ONE of the friendliest of men, David W. Evans is a salesman, both by personality and by profession. In his quiet and sincere way, it only takes a few minutes until his business clients and associates, or his Gospel investigators, or his Church students are "sold" by the warmth of his personal interest.



Brother Evans' Church service career is even longer than his distinguished profession in public relations. Following his graduation from the University of Utah in 1915, he was called to the Northwestern States Mission.

Home from this mission — and also from service in World War I — he worked continuously in one Church assignment after another. These services include 17 years in the bishoprics of the Richards Ward and the Garden Park Ward, membership on the Granite Stake High Council, superintendent of both a ward and a stake Young Men's MIA, president of his Elders quorum, and many teaching assignments in Sunday School, priesthood quorums, and MIA. He also has been a scoutmaster and a troop committeeman. Recently he has been a member of the Bonneville Stake Elders Committee.

As founder and head of one of Salt Lake City's largest advertising agencies, Brother Evans has won national recognition — and awards and citations, too — for advertising programs conducted by his company. His firm's work in behalf of getting Congressional approval for the Upper Colorado River Project has won the appreciation of the entire Intermountain West.

Brother Evans is married to the former Beatrice Cannon; and they are the parents of five grown sons, each of whom is making his mark.

Seen frequently together are Brother Evans and his younger brother, Elder Richard L. Evans of the Council of the Twelve.

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LEWIS J. WALLACE

ONE only has to take a glance at the deeply tanned and friendly face of Lewis J. Wallace to know



that here is a man who enjoys being out-of-doors. And this Ogden, Utah, attorney will quickly admit that skiing, golfing, swimming, and participating in all sports, particularly with his wife and family, are his favorite relaxations. But for him these hours outside are far too few what with a heavy legal practice and busy schedule in Church work.

For the past four years, quiet Brother Wallace has been a member of the East Ogden Stake High Council, his third assignment as a high counselor. Prior to this appointment, he had served for six years as bishop of the Highland Ward in the Mt. Ogden Stake. Previously he had served on the Mt. Ogden Stake and the Ogden Stake High Councils.

One of his first assignments when he returned to Ogden to practice law was as a member of the Ogden Stake Sunday School Board.

Brother Wallace was graduated from Ogden High School before going east to George Washington University in the nation's capital where he was awarded his LL.B. in 1926. He practiced law in Washington, D.C., for two years before moving to Hartford, Conn., where he

was a member of the legal staff of the Aetna Casualty & Surety Co. He returned to Ogden in 1930.

The new general board member is a son of Joseph B. and Effie Allison Wallace and was born in Ogden. He is married to the former Edna Richards of Salt Lake City, and they are the parents of three children. Brother Wallace also has three children, now married, by a former marriage.

He enjoys membership in the Ogden Executive Club, Ogden Kiwanis, and the Ogden Golf & Country Club.

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DANIEL A. KEELER

THE appointment of Daniel A. Keeler would be no surprise to thousands of Utah little folk. For



a number of years, clever and entertaining Brother Keeler has been daily small-fry television diet as "Marshal Dan," weaver and narrator for many a two-gun Western thriller. For a few, it may take time — and maybe a bit of parental explanation, too — for them to comprehend that their very own "Marshal Dan" is also a real and honest-to-goodness Sunday School worker.

However, members of the Ensign Stake (Salt Lake City) and more lately South Davis Stake (Bountiful, Utah) will need no such explanation. They have known for a decade of Brother Keeler's devotion and service to the Church. In Ensign Stake where he lived until his recent move to Bountiful, Brother Keeler served as a member of the South Twentieth Ward Sunday School superintendency, as a member of the Ensign Stake Sunday School superintendency, and also in various other assignments, particularly in MIA.

The new general board member has also served in several special

School General Board Members

Church assignments such as superintendent of the Primary Children's Hospital Sunday School where his interest in the little patients will long be held in fond affection. For the past five years, he has also been a guide on Temple Square; and he is a part-time seminary teacher, too.

Following World War II, Brother Keeler was called to the French Mission where he served as president of the Herstal Branch and also the Belgium District.

Brother Keeler was born in Provo, a son of Daniel M. and Virginia Christensen Keeler. He was schooled in Price and Carbon County before attending Brigham Young University and the University of Utah where he was granted his degree in 1951. He has been associated with Radio Station KSL since 1944 and later KSL television station where his outstanding entertaining and writing talents with and for children have brought him a large circle of enthusiastic fans.

He is married to Felicia Fourie of Capetown, South Africa; and they are the parents of three small children.

• • •

CLARENCE E. WONNACOTT

There must be many times when enthusiastic Clarence E. Wonnacott must look out of his office window at LDS Hospital in Salt Lake City and wish that he could forget all his perplexing problems and just go hunting, or duck hunting.

But as administrator of the Church's largest hospital, now being enlarged from 350 to 510 beds, he has to stay on the job. In this day, perhaps few jobs are more complex than those faced by the executive of a large hospital —



rising costs of supplies and equipment, too few rooms and too many patients, serving the doctors and technicians satisfactorily, being able to employ enough nurses — just to name a few.

But youthful and friendly Brother Wonnacott is a man to stay on the job, as witness the enlarging of his hospital since he was named administrator in 1946. This growth in size and services, as well as keeping up with the latest hospital developments in scientifically getting people well, represents more than a \$5 million investment.

The new general board member has also "stayed on the job" in Church work. For the past three years he has served as superintendent of the Ensign Stake Sunday School board following five years of service on the board. He also served in the Young Men's MIA superintendency of the Seventeenth Ward, Salt Lake Stake.

Brother Wonnacott was born in Salt Lake City, a son of Frank W. and Pearl Branch Wonnacott. He was graduated from the University of Utah in 1931 when he became an assistant manager of Hotel Utah. In 1940, he was named manager of Hotel Temple Square and held this position two years, when he was called into the Navy. He saw extensive action in the Pacific during his four years in the service and was released with the commission of lieutenant commander — and with several medals — in 1946 at which time he was named administrator at the LDS Hospital in Salt Lake City.

Brother Wonnacott is a past president of Blue Cross, and also the Western Association of Hospitals. He enjoys membership in the Salt Lake Chamber of Commerce, the Country Club, and Kiwanis.

He is married to the former Nancy Peoples, now president of the Ensign Second Ward Young Women's MIA, and they are the parents of three children.

LUCY PICCO

MISS LUCY PICCO admits to having a green thumb. When she has spare time — a rare commodity and always sparse with all ardent Church workers — she likes to garden, now a 3-year-old hobby. Sister Picco admits to having a secretarial finger — and which is held to be an excellent one by her employers, the Morton Salt Company.



But any quick or any thorough check of the records will disclose at once that all the rest of the new general board member's fingers are devoted to children and are expertly trained in Junior Sunday School service. And several wards and stakes — and literally thousands of children — have been beneficiaries of Sister Picco's remarkable talents.

One of her first Church assignments was as a kindergarten teacher in Burton Ward of Granite Stake (Salt Lake City). This was followed by her call and work as Granite Stake kindergarten supervisor. Then the Eleventh Ward children, who were then members of the Ensign Stake but now would be members of the University Stake, benefited from her service as Junior Sunday School coordinator. After serving as assistant coordinator in the Garden Park Ward Sunday School of Bonneville Stake, she was called to serve as the stake Junior Sunday School coordinator.

At the time of her appointment to the general board in early September, Miss Picco was serving as Junior Sunday School coordinator in the Edgell Ward of Hillside Stake.

Sister Picco was born in Salt Lake City, a daughter of James B. and Sophia Schaaf Picco. She attended Granite LDS School before attending LDS Business College, from which institution she was graduated.

Advancement of Pupils On Jan. 6, 1957

By Superintendent
David Lawrence McKay

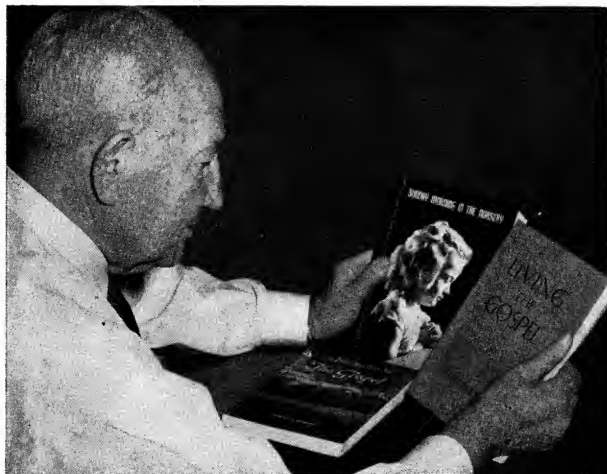


Photo by Leland VanWagoner.

General Superintendent George R. Hill examines two 1957 course manuals.

NEW courses will be offered to all Sunday School classes on Jan. 6, 1957. The advancement schedule appeared on the inside back cover of the October, 1956, *Instructor*.

To preserve reverence and achieve a minimum of confusion, the following fundamentals may well be kept in mind:

(1) Except in Course No. 1 (*Nursery*), every class is advanced as a whole. This is not the time to make individual adjustments nor any group adjustments not involving the whole class. Even one individual moved alone from one class to another serves as an invitation at this time of year to other boys and girls to want a change. It is important for superintendents to be strict at this time on this rule: *Change complete classes only.*

(2) Announcements should be avoided. Advancement is a routine matter to be taken care of between the superintendent and each separate class. An announcement in the devotional exercises that advancements or promotions will take place is a useless invitation to disorder.

(3) The superintendent should start with the older classes and work toward the younger.

(4) If the class is given a new teacher and not a new room, the

superintendent introduces the new teacher to the class; then the teacher takes charge of introducing the new course of study and distributing the new manuals.

(5) If the class is given a new room but keeps the same teacher it had in 1956, the teacher and superintendent together take the class to the new room.

(6) If the class is given both a new teacher and a new room, the change of room and introduction of the teacher are taken care of by the superintendent, who personally conducts the members of the class to a new room.

(7) Course No. 1 does not remain intact. Here a careful selection is made, and those pupils who are 4 years of age in January, 1957, are put into Course No. 1a. All of the others repeat Course No. 1.

The manuals which will be used in the 1957 courses are as follows:

Course No. 1, *Sunday Morning in the Nursery*, by Marie Fox Felt and Addie L. Swapp. This manual has been greatly revised and much of it rewritten. The objective of the department is to provide spiritual guidance and a happy introduction into Sunday School. A well conducted Nursery class provides experiences

that will have meaning for small children and will help them to build an everlasting faith in themselves, in their families and in God.

Course No. 1a, *Beginnings of Religious Praise*, by Addie L. Swapp and Addie J. Gilmore. This course is prepared for 4-year-old children who form a special class in each of the odd numbered years. It is an attempt to increase opportunities for children to become happy, trusting young members of the Church. The units cover God and the Creation; Jesus, Savior of the World; The Family Plan; Love; Return to Our Heavenly Father; The Gifts of Our Heavenly Father; Prayer; The Church; Prophets of the Lord; Right Living.

Course No. 3, *Growing Spiritually, Part II*, by Hazel West Lewis. Objectives of this course are to help children develop an appreciation and understanding of our Heavenly Father through His creations; to encourage an interest and love for Jesus through stories of His birth, His childhood and kindness and helpfulness to all people; to help the children understand that all people are the children of our Father in heaven and that He loves all groups; to help the children become acquainted with and develop an ap-

preciation of the Bible and other standard Church works; to help children develop a growing appreciation of the ordinances of the Church; to help the children find joy and satisfaction in their Church life, and to give children opportunities to practice the golden rule. The course is centered around four units: (1) We Have a Home, (2) We Go to a Church, (3) We Belong to a Neighborhood, and (4) We Find Joy in Our Earthly Home.

Course No. 5, *Living Our Religion, Part II*, by Margaret Ipson Kitto, Hazel F. Young and Evalyn Darger Bennett. Course No. 5 is built around the following religious needs and interests of boys and girls in Courses No. 4 and No. 5: (1) Love of God, (2) Love of Fellow Men, (3) Love of Beauty, (4) Love of Truth, (5) Appreciation of the Principles and Practices of Our Church as seen through ordinances and everyday living such as: (a) baptism and confirmation (b) the sacrament (c) tithing (d) the power of the priesthood; (6) Understanding of the Brotherhood of Man, such as: (a) kinship with children of the world and (b) the Church Welfare Plan.

Course No. 7, *What It Means to Be a Latter-day Saint*, by A. Hamer Reiser and Dr. Marion G. Merkley. This course, somewhat revised, has the following objectives: (1) to introduce many of the principles of the Gospel in a simple manner; (2) to help the child understand that he is a member of the Church of which Jesus is the head; (3) to supply the knowledge needed by a loyal follower of Jesus; (4) to suggest how one who loves Jesus should act; (5) to build testimonies regarding the divinity of Jesus and prophetic powers of the Prophet Joseph Smith and other great leaders of the Church.

Course No. 9, *Leaders of the Scriptures*, by Dr. Marion G. Merkley and Gordon B. Hinckley. This course continues studies of characters of the Old Testament and introduces characters of the Book of Mormon. The authors have four main purposes: (1) to help pupils of Course No. 9 to understand the religious beliefs and practices, moral standards, and character traits of outstanding men and women of the Bible and Book of Mormon; (2) to encourage them to develop these great qualities in their own lives;

(3) to help prepare the boys of the group to receive the Aaronic Priesthood; (4) to develop among pupils a love for the Bible and the Book of Mormon.

Course No. 11, *History of the Restored Church*, by Dr. M. Lynn Bennion and J. A. Washburn. In addition to striving to develop Gospel principles in the lives of pupils, this course emphasizes the fact that the Church today is the same as that over which the Master personally presided in His day. It is His Church now as then. It is, therefore, the aim of this course of study to develop a testimony of the truth of these facts attained through a study of the history of God's people in these latter days. Special activities designed to interest adolescents form part of the course.

Course No. 13, *Principles of the Restored Church at Work*, by Dr. M. Lynn Bennion and J. A. Washburn. Course No. 13 presents the principles of the Gospel in a progressive order to increase faith in the Gospel and the authority of the priesthood and to increase a desire to participate actually in the responsibilities of the Church organization.

Course No. 15, *Life in Ancient America*, by Leland H. Monson. This course is designed as a rapid survey of the Book of Mormon, excluding the Book of Ether. Course objectives are: (1) to encourage the reading of the Book of Mormon, thereby giving students a first-hand knowledge of the story and philosophy of the book; (2) to emphasize the message of the Book of Mormon to our day; (3) to provide a vicarious association with great Book of Mormon characters; (4) to develop faith in Christ and a testimony of the truth of the Gospel and the truth of the Book of Mormon; and (5) to transmute truths of the Book of Mormon into terms of daily living.

Course No. 17, *An Introduction to the Gospel*, by Dr. Lowell L. Bennion. Written by an author who devotes his life in working with young people of university age, the text for this course presents fundamentals of the Gospel simply and effectively.

COURSES FOR ADULTS

Course No. 21, *Saviors on Mount Zion*, by Archibald F. Bennett. This course is intended to instill in the hearts of the members a love for their fathers and mothers and an-

cestors and to point out to them the happiness which may come to them if they enter a sacred temple to do work for themselves and for their ancestors. They will be inspired to search out the records of their ancestors and to prepare those records for presentation in the Church genealogical library.

Course No. 22, *Teacher Training*, by the teacher training committee of the general board. This course is written and presented to teachers and prospective teachers specially chosen to attend a teacher training class, to prepare them for better teaching in priesthood quorums and auxiliaries of the Church.

Course No. 25, *Parent and Youth*, by Dr. Asahel D. Woodruff. This is the second of a two-year course covering problems of the home and of youth; the teaching of the Gospel to adolescents; the growth of adolescents toward maturity; and an understanding of their social and religious responsibilities as Latter-day Saint youth.

Course No. 27, *Living the Gospel*, by Dr. Gerrit de Jong, Jr. The 1957 text for the Gospel Doctrine department has been written by Dean Gerrit de Jong, Jr. of the Brigham Young University. It presents the Gospel as a way of life rather than as a theological study or theory.

Course No. 29, *A Marvelous Work and a Wonder*, by LeGrand Richards. An exposition of the fundamental doctrines of the Church for investigators and senior members of the Aaronic Priesthood and their wives.

COMING EVENTS

Nov. 18, 1956
"Bring-a-friend" Sunday

Dec. 2, 1956
Sunday School
Sunday Evening Program

Dec. 23, 1956
Sunday School
Christmas Worship Service

Jan. 6, 1957
Pupil Advancement
New Courses Begin

Jan. 20, 1957
"100%" Sunday

"Oh Hark, a Glorious Sound Is Heard"

By Alexander Schreiner

JANUARY, 1957, "Oh Hark, a Glorious Sound Is Heard,"—*Hymns—Church of Jesus Christ of Latter-day Saints*, No. 134.

FOR CHORISTERS: This is a strong and vigorous hymn both as to words and music. But alas, they are both completely new to us. Very few will ever have read the words or sung the music or have heard it. It is a new hymn. Very well then, we will go to work to learn a new hymn. Cease not to learn until you cease to live.

The words are a kind of rally call to the great standards of the present Church. "Go forth in wondrous might," "We raise our voice in loyal shout," "Arise and sing to His great name" goes the message.

Have you tried our recommenda-

tion to have the people hum the hymn while the organ plays it through once? You might try it differently for the second time, letting the organist play the melody only, playing it in octaves, giving the pitches of the women and men.

I feel that there may be a tendency for some choristers to lead this hymn too fast. So often a chorister will try to get a vigorous response by driving a fast pace. This, of course, is a mistake. We must get vigor by a vigorous beat, by steady tempo, by accent (usually on the first beat of the measure) and by keeping the musical forces in synchronous beat. What are the musical forces? They are three in number: your own beat, the organ and the singers.

The metronome indication calls for 120 beats per minute. You

might well orient yourself in this tempo by practicing at home — also at preparation meeting (but not at Sunday School!) — taking a watch in hand and beating two beats per second.

This being a new hymn, expect to use several practice periods before the singers get used to its words and music. Let your attitude be one of encouragement. Be sure to thank them for their effort when you have finished the practice period.

FOR ORGANISTS: Can you tell if this is to be played *legato* or *marcato* in style? The *marcato* style will give accent and rhythmic force to the performance which is needed in this hymn. To give you opportunity for power in these harmonies, the composer, Frank W. Asper, has written strong chords to accompany the melody; and you will need to work hard to play all these chords correctly and with conviction.

How is this done? Mostly by not having to grope for the notes, being able to play them readily, by having played them at the preparation meeting.

What about pedals? The bass line is quite an active one, so that it is a difficult one. Don't let it impede your progress. Leave the pedals silent if you have to. As to stops, use 8-foot, 4-foot, 2-foot stops and octave couplers, if you have them. The result will be a bright tone. At least we hope so.

Do you know the nature of 16-foot tone in the manuals? You might discuss it at preparation meeting next time. Perhaps someone there may remember what we have said about it in past issues of *The Instructor*. If you use a 16-foot stop in the manuals, you will get what organists call a "muddy" tone. Try playing the right hand an octave higher on "Come, Come Ye Saints," adding such a stop to your usual combination. Have fun in your work, and much success.

Sacrament Music and Gems

For the Month of January

Adagio LEROY J. ROBERTSON

SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

JESUS said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, . . ."

I come to Thee all penitent;
I feel Thy love for me.
Dear Savior, in the Sacrament
I do remember Thee.

*John 14:21.

Some Shall Be Teachers

IN a sense, everyone is a teacher. It is an everyday part of life to exchange thoughts and experiences to help others to know, to do, to get more out of life and living. Moreover, all parents who obey the commandment of the Lord to rear their children in a living knowledge of the principles of faith (Doctrine and Covenants 68:25-28), are indeed teachers of the plan of life and salvation.

Much experience has shown that in the training of the child and youth the home wields the greatest influence, but with all of its potential, an organized system of education outside the home is needed—to extend, to support and, in some instances, to initiate that which the home cannot do.

A Church of Teachers

Ours is a Church of especially appointed teachers. Through its priesthood quorums, its missionary system, its Relief Society, Sunday Schools, Mutual Improvement and Primary associations, the Church affords opportunity for many of its members to take active part in Gospel teaching.

To teach and be taught of the Lord is the prime purpose and main function of the Sunday School, and nowhere in this teaching is the harvest more promising than in the teaching of young children.

This series of Junior Sunday

School articles seeks to establish that each individual must gain for himself an understanding of the divinity of the Gospel and attempts to point the way to the process by which Gospel testimony is instilled and fostered in the children of each generation of Church members.

Testimony

"A Testimony Begins," *The Instructor*, August, 1956, page 251, suggests the natural qualities of young children which tend toward love, self-respect and, eventually, faith and trust. "How a Testimony Grows," *The Instructor*, September, 1956, page 284, defines the forces in family life and Church association which nurture testimony.

Subsequent articles will explore various phases of the religious training of children and will seek to indicate contributions toward Gospel understanding.

Apart from parents, the teacher is the strongest influence in the life of the child. The child will love you, his teacher, appreciate you and depend upon you. The extent of this responsibility is both a sobering and exhilarating thought. Because of it, the first essential in preparation is sanctification.

When the first laborers in this dispensation were called, the Lord said to them by way of commandment, "... Prepare yourselves, and sanctify yourselves; yea, purify your hearts ..." (Doctrine and Covenants 88:74.) And again he commanded them to "... teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, and the law of the gospel, in all things that pertain unto the kingdom of God ..." (Doctrine and Covenants 88:77, 78.)

The Ways of Inspired Teaching

Let us seek to determine how the teacher rises to this calling through listing seven teaching characteristics and listen to children's comments about their Sunday School teachers:

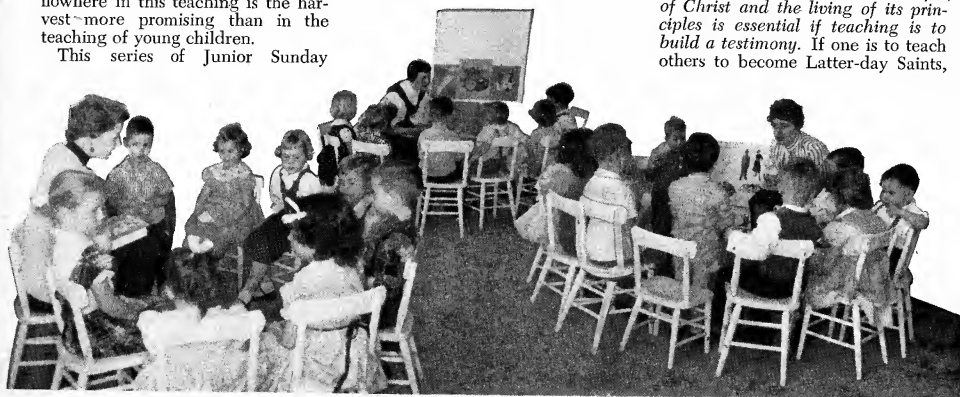
1. *Love of God's work and of the children of God is of prime importance in this labor of love.* A message which comes from a heart that thrills with truth rings true.

"My teacher helped me learn the words."

"She smiles when I try."

"She tells us true stories."

2. *A burning belief in the Gospel, of Christ and the living of its principles is essential if teaching is to build a testimony.* If one is to teach others to become Latter-day Saints,



These Monument Park Second Ward Junior Sunday School teachers are aware of the need to tell their stories and impress Gospel principles in simple, yet interesting language scaled to the understanding of their children and related to what they already know.

she must take the responsibility of being a Latter-day Saint herself. Religion is not so much a matter of fact as of feeling. The silent satisfaction that follows sincere prayer or the comfort which comes from doing a deed of loving kindness is "a light that never was on land or sea." This light of the spirit, of the Holy Ghost, warms and quickens the inner soul and opens the heart for God's spirit to enter.

3. *With a living testimony of the truth in her soul, the teacher radiates a quiet yet powerful influence.*

"My teacher says so, and she knows."

"She will be there."

"She is good."

4. *An appreciative understanding of those to be taught is necessary.* If the lesson is to be lived, it must reach the learner's thoughts and feelings. The Junior Sunday School teacher must understand children in general and know her class members well if she is to "... Suffer little children to come unto me, and forbid them not. ..." (Luke 18:16.)

"She said she missed me."

"She told it like this ..."

"Everybody listened."

5. *The ability to say things clearly and simply, yet interestingly, is needed.* The power of the Savior to translate truth into clear and vivid language is a skill teachers should seek. As a child is led to understand, he can begin to think for himself.

"Say it again; it is like music."

"I know what you mean."

6. *Creative skill is the ability to make truth live.* Relating a truth to what the child knows or is about to experience and repeating teachings in new and interesting ways make the preparation and presentation of lessons a creative experience for teacher and learner.

"We did it a new way."

"Yes, it is just like that."

"I made it by myself."

7. *A hunger and thirst for righteousness is the hallmark of the inspired teacher.* Not the facts pupils learn, but their desire to learn is the spiritual test of a lesson. How many and what kind of questions did the children ask? Were they eager for more? Did they talk about it at home? These questions suggest the challenge and carry-over of an effective lesson.

"Next time are we going to go on?"

"We had to stop too soon."

"Can I find a picture ...?"

President David O. McKay said

of Sunday School teachers, "Ideals that relate to God and to little children are indispensable elements to happiness and eternal life. An institution, therefore, that makes heaven its aim, and childhood its obligation, is one with which every loyal heart should desire to be associated."¹

¹Gospel Ideals, page 220.

NEXT MONTH'S ARTICLE

NEXT month's article will be, "Holiness," by Addie J. Gilmore.

Junior Sunday School HYMN OF THE MONTH for January, 1957

"Loving Care," The Children Sing, No. 34.

JUST as a father watches over his family, Heavenly Father watches over everything in the world. As a father loves his children and cares for them, Heavenly Father gives all of us His loving care.

In introducing the song, it is suggested that a child or an adult soloist sing it.

The organist has the opportunity of enhancing the song through performance of a beautiful accompaniment. She should be well acquainted with the music. A good balance between the right and left hands, smoothness of the left hand through correct fingering, together with a strong melody, are points to be considered in working out the accompaniment. The music was written by one of our greatest song writers, Franz Schubert.

The phrase method may be used in teaching the song. The first line, ending with the word "high," is the first phrase. The second phrase begins with the word "worlds," while the third and last phrase begins with the word "God." Use a combination of the interval and beat pattern in teaching the song. Be sure to give full value (two counts) to the half notes in the piece.

After the first verse has been learned, have the soloist who introduced the song sing the first verse again; then, the second verse, which will be new. Everyone enjoys hearing something that is familiar. The words of the new verse can be learned quickly. Finally, singing both verses with the soloist, if possible, and hearing the accompaniment at the same time, should give the children a lovely spiritual experience. —Florence S. Allen.

QUESTION FROM THE FIELD

Lessons and Stake Conference

Q A number of Junior Sunday School children in our ward attend stake conference with their families. This we encourage, yet they miss their class lesson, for we hold regular Junior Sunday School in the ward on stake conference Sunday and go right on with the outlined lesson. How can we make up this loss to the absent children?

A. Your plan of regular Junior Sunday School on stake conference Sunday, teaching the sequential manual lesson yet excusing those children who can attend stake conference, is the recommended Sunday School program on quarterly conference days and is a sound procedure.

There is much overlapping of ideas in the Gospel lessons of Junior Sunday School manuals, for the young child likes and learns by repetition; and, as you know, the lessons in a unit of study support a general theme. With this type of lesson material and a conscious need to do a better-than-average review of the previous Sunday's lesson, teachers are able to protect the fortunate child who attends quarterly conference as a member of his family.

—Eva May Green.

WARD LIBRARY SUGGESTIONS

Faithful to Words of Bible

SACRED Stories for Children by Marie Fox Felt; Deseret Book Co.; \$3.95.

These stories about people and events in the Old Testament are beautifully written for children. They are especially valuable to children of the Church of Jesus Christ of Latter-day Saints because Sister Felt has kept faithfully to the words of the Biblical text. Besides being very helpful to Junior Sunday School teachers, it would also be extremely useful to parents as they plan their weekly Home Evening.

All Junior Sunday School teachers could use these stories as enrichment material in their classes. The value of the book is also enhanced by its many full-page, colored illustrations.

—Edith Nash.

Experience With a Missionary

THIS is an experience that made missionary work of the Church an important part of building testimonies. It gave children a beginning concept of the growth of the Church and of the many interesting things that are a part of missionary work.

An outstanding teacher of the kindergarten class of a Junior Sunday School was called on a mission.

A program was planned for her departure. It was given in the opening exercises of the Junior Sunday School. The prayer and songs were centered around the program theme. Each child in her class participated in the songs and talks. The talks consisted of: (1) what she had taught them, (2) expressions of appreciation for her kindness to them, and (3) something about Australia, where she was going.

The program was most impressive to all present.

Then the group followed her travels to Australia. She sent many cards and letters. They were extremely informational. The *Austral Star*, a magazine published by the Church in Australia, was sent monthly and through its pages the class members gained a clearer understanding of missionary work.

By the time this group was ready for Senior Sunday School their missionary teacher had returned. A party was given and for hours the missionary entertained the group by telling of her experiences, showing pictures she had taken, and explain-

ing collections she had made while away.

The project proved to be highly beneficial — an experience those youngsters will never forget.

—Addie L. Swapp.

* * *

ENRICHMENT MATERIAL

A Story for Telling

THE LORD IS GOOD

BROTHER L..... joined the Church in England and came to Nauvoo in March, 1844, to be with the Saints. He was a fine builder and helped with work on the Nauvoo Temple. He worked without pay, but he knew Heavenly Father would keep him. He was helped in many wonderful ways. This story tells of one time when he knew the Lord helped him:

"A rather remarkable case of special providence occurred when Brother L..... was crossing the plains, coming to Salt Lake Valley. His shoes gave out, and his feet became very sore from having to walk so much while driving his ox team. Early one morning, when he, in company with another brother, were out hunting for their cattle, he exclaimed to his companion as he limped and hobbled over the rocky ground, 'Oh! I do wish the Lord would send me a pair of shoes!'"

"He had not walked many rods after expressing this wish when he saw something lying a short distance ahead of him and called the attention of his companion to it, who remarked that it must be the bell

and strap lost off one of the oxen. But to the inexpressible joy of Brother L....., he found, on approaching the object, that it was a new pair of shoes which evidently had never been worn, and which . . . fit him as well as if they had been made for him.

"He thanked the Lord for them, for he felt that it was through His merciful providence that they had been left there and went on his way rejoicing.

"The shoes did him good service."

—Lorna C. Alder.

—Fragments of Experience (Sixth book of the Faith-Promoting Series published by The Juvenile Instructor office, 1883), page 87.

* * *

Poems for Reciting

THE PILGRIMS HELD A FEAST

THE Pilgrims held a feast
When harvest days were done,
When busy hands had gathered in
The fruits of rain and snow.

And giving thanks to God,
Who made the harvest grow,
They kept the first Thanksgiving Day
So many years ago.

—Anon.

THANKSGIVING TURKEY

I think—
a turkey looks his best
on a platter
with his breast
all shining brown
and stuffed with dressing
turned to heaven
for the blessing.

—Vilate Raile.

The Deseret Sunday School Union

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SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

1st Quarter, 1957

| COURSE OF STUDY—1956 | Course No. 1: Sunday Morning in the Nursery | Course No. 1: Sunday Morning in the Nursery | Course No. 2: Growing Spiritually, Part I | Course No. 4: Living Our Religion, Part I | Course No. 6: History of the Church for Children | Course No. 8: Old Testament Stories |
|-----------------------------|---|---|---|--|---|--|
| ▼ | ▼ | ▼ | ▼ | ▼ | ▼ | ▼ |
| COURSE OF STUDY—1957 | Course No. 1: Sunday Morning in the Nursery | Course No. 1a: Beginnings of Religious Praise | Course No. 3: Growing Spiritually, Part II | Course No. 5: Living Our Religion, Part II | Course No. 7: What It Means To be a Latter-day Saint | Course No. 9: Leaders of the Scriptures |
| APPROXIMATE AGES—1957 | Nursery Nearly 3, 3 | Advanced Nursery 4 | Kindergarten 5, 6 | Primary 7, 8 | 9, 10 | 11, 12 |
| Date of Lesson JANUARY 6 | We Belong to a Family | Our Fathers and Mothers | The Family | Unit I We Think of God as Our Father in Heaven | Preview and Class Organization | Class Organization— Preview of Course |
| JANUARY 13 | We Have Joy at Home | We Are Helpers | Mother and Father | Unit I Heavenly Father as a Great Creator | What Is a Latter-day Saint | Elijah, the Humble |
| JANUARY 20 | We Have Joy in Family Excursions | A Beautiful World | A Day in Our Family | Unit I Heavenly Father as Our Friend | Baptism—a Good Start | Elijah, the Courageous |
| JANUARY 27 | We Have Joy in Family Worship | ... Created All His Children | We Help Each Other | Unit I Heavenly Father as a Great Organizer | The Holy Ghost A Precious Gift | Ahab, the Selfish |
| FEBRUARY 3 | Our Baby | Plans for Day and Light | We Do Things To Keep Healthy | Unit I Heavenly Father as One Who Loves | Faith Makes Us Strong | Elisha, the Faithful |
| FEBRUARY 10 | Other People's Babies | God Made the Night | We Are Kind to Pets | Unit I Heavenly Father as One Who Is Happy | Repentance Makes Us Better | Naaman, the Lepers |
| FEBRUARY 17 | Familiar Animal and Bird Babies | When Baby Jesus Was Born | A Place to Keep Our Things | Unit I Heavenly Father as One Who Answers Our Prayers | Trusted—and We Are Happy | Jonah, the Willful |
| FEBRUARY 24 | The Baby Jesus | When Jesus Was a Little Boy | We Are Thankful | Unit I Living the Best Life We Can | Truthful—and We Are Strong and Free | Amos, the Herdsman |
| MARCH 3 | Heavenly Father Tells Us What Is Wise for Us To Drink | Jesus Loved Little Children | How To Show Thankfulness | Unit I Honoring Our Fathers and Mothers | Strong—through Self-control | Israel's Captivity and Review |
| MARCH 10 | Heavenly Father Tells Us What Is Wise for Us To Eat | God Sent His Son | Our Family Has a Good Time | Unit I Loving and Helping His Servants | Helpful—and Show Others the Way | Isaiah, the Statesman |
| MARCH 17 | Heavenly Father Wants Us To Be Wise in Our Play | Heavenly Father Planned Families | We Are Happy | Unit I If We Truly Love All That Is Good | Peacemakers—and We Make Others Happy | Jeremiah, a Lowly Hero |
| MARCH 24 | Heavenly Father Has Wisely Planned a Time for Us To Rest | Our Family Is a Happy Family | We Make Visitors Happy | Unit I If We Deeply Appreciate All that Is Beautiful | Workers—and We Will Fill the World with Beauty | Daniel, the Courageous |
| MARCH 31 | Who Sleeps | Our Animal Friends Have Families | Leaders Visit Our Homes | Unit I Open Sunday | Prayerful—and We Find Peace | Daniel, the Humble |

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

1st Quarter, 1957

| | | | | | | | |
|---|---|---|--|--|---|--|--|
| Course No. 10: The Life of Christ | Course No. 12: The Church of Jesus Christ in Ancient Times | Course No. 14: Our Standard Works | Course No. 16: Good Tidings to All People | Course No. 20: Proving Your Pedigree | Course No. 25: Parent and Youth (First Year) | Course No. 26: The New Testa- ment: the Acts and the Epistles | Course No. 28: An Introduction to the Gospel |
| ▼ | ▼ | ▼ | ▼ | ▼ | ▼ | ▼ | ▼ |
| Course No. 11: History of the Restored Church | Course No. 13: Principles of the Restored Church at Work | Course No. 15: Life in Ancient America | Course No. 17: An Introduction to the Gospel | Course No. 21: Saviors on Mount Zion | Course No. 25: Parent and Youth (Second Year) | Course No. 27: Living the Gospel | Course No. 29: A Marvelous Work and a Wonder |
| 13, 14 | 15, 16 | 17, 18 | 19, 20, 21, 22 | Genealogical Training—Adults | Family Relations— Adults | Gospel Doctrine— Adults | Gospel Essentials— Adults |
| Organization of Class | Eternal Progression | From Whom They Descended | Class Organization and Preview of Course | Introduction to the Course | Preview and Organization | Preview and Organization | Preview and Organization |
| In Search of Truth | First Experience | Patterns of Personality | Our Field of Study | In the Way of Happiness | The Blessedness of Work | Studying the Gospel Plan | Position of the Church |
| Vision of Joseph Smith | We Continue the Course | Structure and Purpose of the Book of Mormon | The Meaning and Value of Faith | Children of Our Father in Heaven | Some Principles of Economic Righteousness | Theology and Religion | Visit of Father and Son |
| Waiting and Learning | Looking Forward | Lehi and His Family | Religious Faith | Grand Council in Heaven | The Right Kind of Work | The Peculiarity of Mormonism | Personality of Father and Son |
| Origin of the Book of Mormon | Resurrection | In the Valley of Lemuel | Review | Your Birth and Honorable Parentage | Wise Use of Our Assets | Faith in the Lord Jesus Christ | False Doctrines |
| Purpose and Mission of the Book of Mormon | God, Author of Eternal Progression | In the Valley of Lemuel (Continued) | God Lives | Your Life and Mission | A Full Religion Requires Recreation | Review | A Marvelous Work |
| Restoration of the Priesthood | God among Men | In the Valley of Lemuel (Continued) | Three Persons in the Godhead | Story of Your Life | The Nature of Good Recreation | Ideal Personal Characteristics | The Book of Mormon |
| Organization of the Church | Knowing God | To the Land of Promise | The Nature of God | Your Life in Pictures | What the Family Can Do for Recreational Maturity | Ideal Social Virtues | A Witness for Christ |
| How Our Church Spreads | Who Jesus Is | In the Land of Promise | God's Character | Learning to Know Your Father | Review | Prayer | God Speaks |
| The Church in Kirtland | Jesus, the Redeemer | A Great Patriarch | The Nature of Man | The Life of Your Mother | Being Different But Not Separate | Prayer (Continued) | Bible Prophecies Fulfilled |
| The Church at Independence | Priesthood | Jacob | The Purpose of Life | Your Own Family | Kinds of Differences Which Matter | A Testimony of the Gospel | Evidence of the Divinity . . . |
| The Saints in Northern Missouri | Faith | Lehi Instructed His Son Joseph and Others | Review | Interviewing Grandparents | On Being Pleasantly Good | The Missionary Spirit | Restoration of Priesthood |
| The Saints in Illinois | Faith (Continued) | Nephi, a Great Statesman | Man Is Free | Your Birthright | Growth for a Price | Keeping the Commandments of God | The Church of Jesus Christ |

Needs for Spiritual Progress

By Asabel D. Woodruff

DISCUSSIONS of Gospel principles, or of the needs and characteristics of people, can be highly technical and detailed, or very general and simplified. Simplified discussions are more easily read and used by most people, but they are subject to error unless the process of simplification remains faithful to basic facts.

Gospel principles and psychological principles are often thought to exist in two unrelated realms. In reality there is a basic similarity between them, although they are not often presented together.

For parents and Church teachers, a simple but accurate description of both Gospel principles and behavior may be helpful. These principles are the most significant and useful facts to know about the characteristics of people, if we can see them in their proper integration. In them we will find helpful indicators of how to prepare for instruction either in the home or the meetinghouse.

The chart on the next page consists of specific needs for people of various ages. The needs are arranged in numbered rows so we can point out their proper relationship to the first principles of the Gospel and the way in which they manifest themselves in everyday behavior.

The First Principle

The first principle of life is faith. From a psychological point of view, one can say it is the same condition as wholesome adjustment. Both of these terms refer to courage to act based on beliefs which provide us with assurance of results. Two things are "needed" for wholesome adjustment — SELF-APPROVAL and ACCEPTANCE BY OTHERS. (A need is a fundamental state of affairs without which one cannot function properly or have a *satisfying internal adjustment*.)

SELF-APPROVAL

Self-approval depends on two things:

(1) *The individual's own standards of what is desirable and good in an individual.* These standards are made up of the personal characteristics he sees in other individuals whom he admires and what they seem to believe sincerely (e.g. Parents, friends, his Heavenly Father.) Row 1 on the chart is devoted to the "needs" which are fundamental to good standards.

(2) *Conformity of his personal characteristics to his own standards.* Conformity depends on the kind of specific and direct encouragement he receives from his own efforts to live properly, and from his teachers and parents. Row 2 on the chart is devoted to "needs" which are basic here.

ACCEPTANCE BY OTHERS

Acceptance by others also depends on two things:

*Dr. Woodruff is dean of the College of Education, Brigham Young University, and a Sunday School general board member.

(1) *An understanding of what his society thinks is desirable and good in our interrelationships.* This understanding comes from what he sees admired and respected people doing to each other. Row 3 on the chart is devoted to needs at various ages in this aspect of life.

(2) *Conformity of his social behavior and observable personal characteristics to the standards of his society or church.* Such conformity comes as a result of the kind of specific and direct results and encouragement he receives from his own acts toward others, and from what others tell him or do to him to influence his behavior. Row 4 presents specific needs related to conformity to social or Church standards.

The Second Principle

The other great principle of life is repentance. This is what is meant by the term "progress" in educational circles. It consists of continuous reconstruction of our ways of living as we learn more truth through our acts of faith. The one essential condition for progress or repentance is *teachableness*. Teachableness also depends on: (1) A RECOGNITION THAT OTHERS POSSESS TRUTH, WISDOM, AND ABILITY; and (2) A DESIRE TO INCREASE IN KNOWLEDGE, WISDOM AND ABILITY, AND TO OVERCOME WEAKNESSES AND MISTAKES.

RECOGNITION OF WISDOM AND TRUTH

This comes from trying out what others say, and finding that it is true and that it works. Row 5 on the chart deals with needs in this part of life.

DESIRE TO IMPROVE

A desire to increase in knowledge, wisdom, and ability, and to overcome mistakes and weaknesses depends on dissatisfaction with present conditions. In part such dissatisfaction is due to new and enticing glimpses of greater happiness to be achieved. Row 6 on the chart presents needs which are basic to such insights or vision. Dissatisfaction is also due in part to the *misery of self-disapproval* through recognizing personal limitations and shortcomings, and to the *misery of disapproval of others* through improper or unacceptable social actions. Row 7 on the chart lists needs fundamental to this kind of stimulation and guidance.

Rows 1, 3, 5 and 7 deal largely with the kinds of *experiences and surroundings that will help the individual grow* in desirable ways.

Rows 2, 4 and 6 deal largely with the kind of *actions a teacher or parent might take to help him*.

From this point on, the teacher will ordinarily obtain his specific helps and materials from manuals, supplements, and monthly preparation meetings. These materials then become quite specific and detailed for a given class and a particular age. Their use might well be kept in harmony with the relationships outlined in the chart. The teacher and parent should also supplement the contents of manuals with experiences and individual discussions and help of the kind suggested in the chart.

Needs for Spiritual Progress

| | For children up to 6 or 8 years of age: | For Preadolescents from 9 to 11 or 12: | For Adolescents from 12 to 18: | For Adults 19 and over: |
|---|--|--|--|---|
| 1 | <ol style="list-style-type: none"> To see the "right" personal qualities in parents and teachers. To hear many stories of the Lord and others with the desired personal qualities. | <ol style="list-style-type: none"> To have attention turned more and more toward mature qualities. Good books about admirable people. | <ol style="list-style-type: none"> Abundant wholesome literature. Increasing association with responsibilities which demand high qualities and self-discipline. Open discussions of moral and spiritual aspects of one's personal life. Opportunity to see outcomes of life under "low" ideals. | <ol style="list-style-type: none"> Association with Church leaders, strong and admired adults in business and community life. Study of lives of great people, especially religious leaders. Participation in activities associated with personal development and development as in Church ordinances. |
| 2 | <ol style="list-style-type: none"> Praise when he exhibits good qualities, and considerate correction when he exhibits undesirable qualities. Much repetition and patience. Care to teach within the comprehension level of the child, and also to raise level as child develops. | <ol style="list-style-type: none"> Great patience as he tries to change from childish to more mature personal standards and ideals. Carefully guided increase in responsibility for his own decisions. Much understanding so he feels free to talk about his thoughts. Constant encouragement and kindly repetition of proper standards. | <ol style="list-style-type: none"> Treatment as a budding adult. Freedom to govern self in most responsibilities. Expectations of mature ideals. Continued instruction scaled to advancing level of comprehension. | <ol style="list-style-type: none"> Very capable teachers in Church, who conduct genuine discussions on real issues in Gospel principles. Participation in an orderly, forward teacher he admires or other counselor. A good husband or wife who loves and encourages. |
| 3 | <ol style="list-style-type: none"> Associate with good friends. Participate in Church classes and groups frequently. Learn how the Lord helps others through the Gospel plan. | <ol style="list-style-type: none"> Much wider social contacts. Considerable freedom to be with age mates of acceptable quality. Lot of group activity that is productive and socially useful, but not burdensome. It must be quite enjoyable of itself. | <ol style="list-style-type: none"> Greater participation in groups, especially where responsibilities and opportunities are involved. Opportunities to lead and teach others. Contact with other races, cultures, etc., through reading or in person. | <ol style="list-style-type: none"> A Church job he enjoys. Studies of principles of the Kingdom of God and of other societies. Participation in Church welfare program and other similar efforts. Constant scrutiny of our Church activities to see how they keep on a high level of value and stimulation. |
| 4 | <ol style="list-style-type: none"> Constant love and acceptance as a person, regardless of his behavior. Frequent reminders of proper social behavior and responsibilities, especially in consideration for others. Steadily increasing standards of social behavior. | <ol style="list-style-type: none"> More self-government; constant talks about what is good to do. Patience in helping him accept his responsibilities in the home, in the church, in the community, so that he sees others doing around him. Frequent help in evaluating his own social activities and behavior. | <ol style="list-style-type: none"> Discussions of social codes, religious principles, moral precepts. Hear constructive talks on the requirements of membership in the Kingdom of God. Exploration of social problems faced by adolescents, and results of solving them in different ways. | <ol style="list-style-type: none"> Encouragement to take responsibility or participate in activities. Care on part of leaders to see that he receives satisfaction from efforts in group activities. Fixed standards of standards of social behavior in the Church and elsewhere. |
| 5 | <ol style="list-style-type: none"> Sound teaching by adults; no erroneous ideas. Efforts to help a child understand that <i>fact</i> and <i>truth</i> are the basis of our instructions, not personal whim. | <ol style="list-style-type: none"> Regular exposure to other inspiring and challenging books at right maturity level. | <ol style="list-style-type: none"> A mature teacher or confidant who is admired and who understands. Parents who have not blunted misbehavior by reasoning with him in an understandable way. | <ol style="list-style-type: none"> Leaders who explain and reason rather than command. Penetrating study of the Lord's teachings for the depths of truth in them. |
| 6 | <ol style="list-style-type: none"> Encouragement to be a "good helper," good worker, "good friend." And pleasure in tying out desirable things. | <ol style="list-style-type: none"> Success stories, revealing ambition and ideals and their rewards in joy. Constant guided exposure which yield new feelings of satisfaction. | <ol style="list-style-type: none"> Challenges to work for better conditions in life. Clear expositions of such doctrines as eternal joy, eternal life, angelic glory, godhood, Millennial peace. | <p>Same as for adolescents, but on more mature level.</p> |
| 7 | <ol style="list-style-type: none"> Help in recognizing difference between a good and a poor performer, being honest about it. Help to judge self and decide how to change. Constant differentiation between our love for child and our dislike of his improper or undesirable traits. | <ol style="list-style-type: none"> Increasing frankness in talks about his progress. Help in analyzing the reasons for his mistakes and failures. Help in re-examining his own personal standards and behavior and comparing them with admired adults. | <ol style="list-style-type: none"> Opportunity for constructive criticism by trusted peers or adults. Exploration of qualities needed for success in life and in a job. Help in understanding the practices and what he might become. Understanding of what is required to attain one's objectives. The meaning and rewards of repentance and humility. | <ol style="list-style-type: none"> Access to a counselor when needed. Emphasis in teachings on need for eternal progress. Teachers and classes that present vividly the real objectives of the Lord both for now and for eternities to come. |

REPUTATION



Drawing by
Jack Sears.

LINCOLN BEFORE GETTYSBURG

Little kindnesses brightened a great name.

THESE past few weeks we have been preparing to start a new home. We have been looking for a builder — a good builder, whose hands can fit the door trim tight, whose bills are promptly paid, and whose level head keeps a job moving.

As we have heard, there has come a renewed appreciation of an old and honored word: reputation.

It has been interesting how people's opinions agree on a man, his strengths and his weaknesses. It is interesting, too, what things impress you about a man—lift his name on the rungs of reputation. I found myself influenced more by the little things. "There is no covering up of even the small flaws, whether you are around or not, when he builds a home," one friend said of a certain builder.

That builder became a favorite.

Reputation, I have learned again, is the "purest treasure mortal times afford," to echo Shakespeare.¹ And reputation is not bought cheaply. Fame may be. But reputation, with builders, anyway, seems to be the sum of a long series of deeds, many of them hidden.

As I sit here tonight over this worn cedar desk, I have written three names. They represent three of this area's outstanding reputations. Two of the names are seldom seen in print. But people hereabouts speak all three names respectfully.

Those men have done big things. Many men in this community have done big things. But as I reflect on the three, what brings their names out so brightly against the rest are the things those men do when others are not looking.

I have listed three more names—names in history that glisten with both goodness and greatness.

The first is a spotless name from the Old Testament. It is Joseph, who was sold into Egypt. Joseph did mighty works. At 30 he was the king's ruler of all Egypt. A wise administrator, he built vast storehouses for grain, and "all countries came into Egypt to Joseph for to buy corn."²

Joseph's name is great, but what made it more reputable than anything else was his firmness for right when no one was looking—except the woman who tempted him.

There are many famous names in the gallery of authors. But for solid reputation, there are few I know that match Ralph Waldo Emerson. While he yet lived, this tall Sage of Concord, with shaggy brows, wandering sideburns and massive nose was called "the good and great Emerson." Even before his death, schools across the land celebrated special "Emerson days." Emerson thought deeply, wrote brilliantly and lectured widely.

I like to believe that what helped so much to make Emerson's essay on "Friendship" so famous and his name so reputable was his own genuine friendship and goodness—when the world was not looking. Picture young Emerson walking alone along a New England path every morning for two years to visit the grave of his gay, young bride, Ellen Tucker. Watch him as a loving father, riding his little Ellen on his black-coated back, and witness his faithful writing to Thomas Carlyle in England. An ocean could not wash away a loyal friendship of 40 years.

Those little deeds are the deep, hidden springs that feed the fountain of a sparkling reputation.

Abraham Lincoln was a great war President. He saved the Union. He spoke the Gettysburg Address, and he freed the slaves. But when people generally think of Lincoln's reputation, they remember the simple homespun acts when the flags were not waving.

Carl Sandburg describes such an incident, shortly before the Gettysburg Address.³ The doorman told President Lincoln that a woman had been trying to see him for several days. She had been "crying and taking on." Lincoln, gaunt with the worry of war, listened to her story. He stood before the fireplace, his hands behind him, his head bowed. She had a husband and three sons in the army. Now her husband's pay had stopped coming. She needed one of her sons. As if talking to himself, Lincoln said slowly: "I have two, you have none."

The president wrote out a military discharge, explained to her how to avoid army red tape and get her boy soon.

A few days later, the doorman said the weeping woman was back. She told the President she had found her son—in a hospital, dying from the wounds of Gettysburg. She had followed him to his grave. Now she wanted another of her boys. Again Lincoln said, "I have two, you have none." He wrote out another discharge. As he handed it to her, he choked out one word: "There!"

Of such was the soul of the Gettysburg Address, the sinew of an honored reputation.

"I am leaving you nothing in worldly goods, but I am trying to leave you a good name," I once heard a loving father say to his son.

What more could any man give than a shining reputation—polished by long rubbings during the quiet hours when nobody was looking.

—Wendell J. Ashton.

¹Richard II, Act 1, Scene 1.

²Genesis 41:57.

³The War Years, Vol. II, pages 459-60.